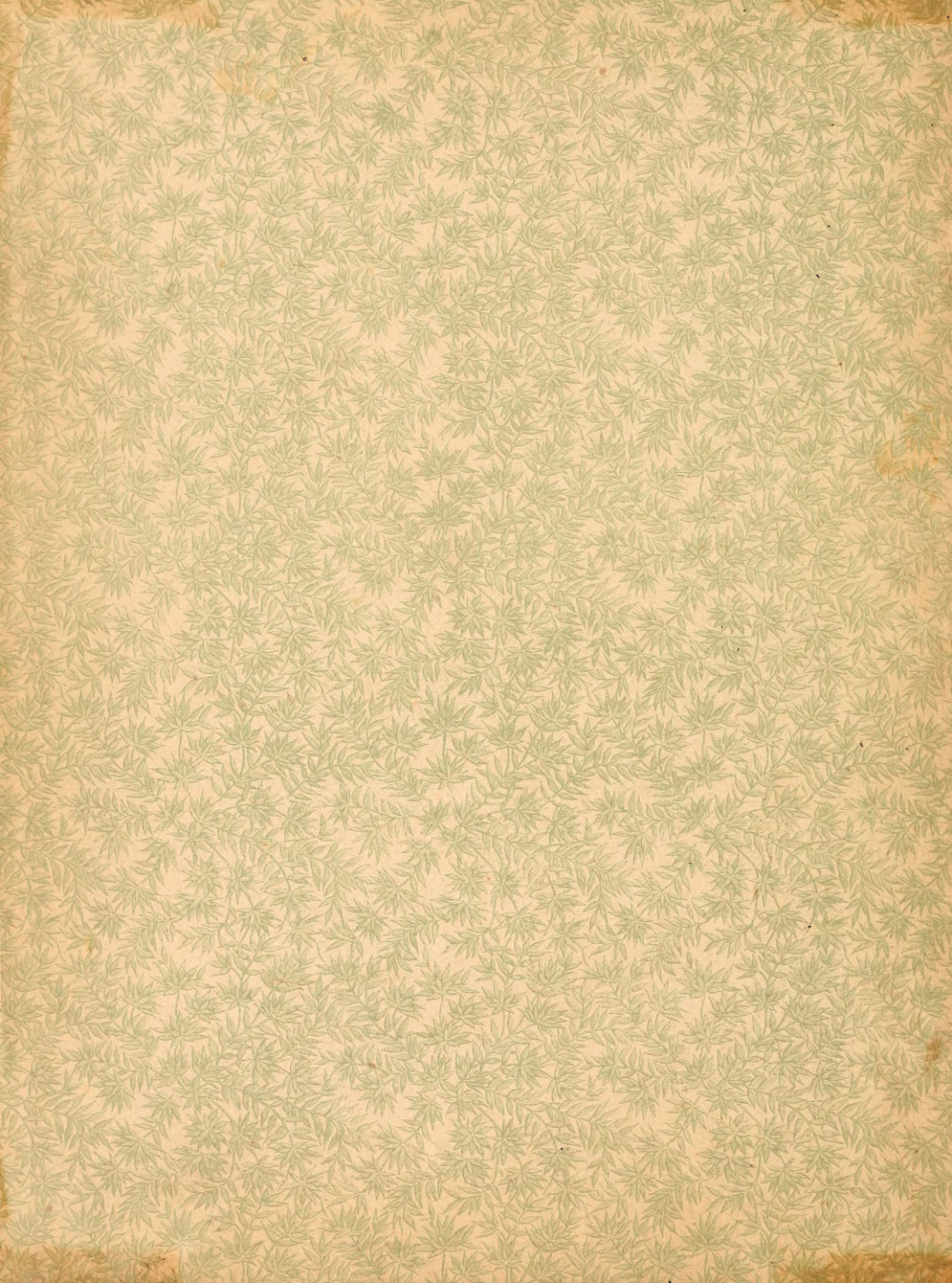


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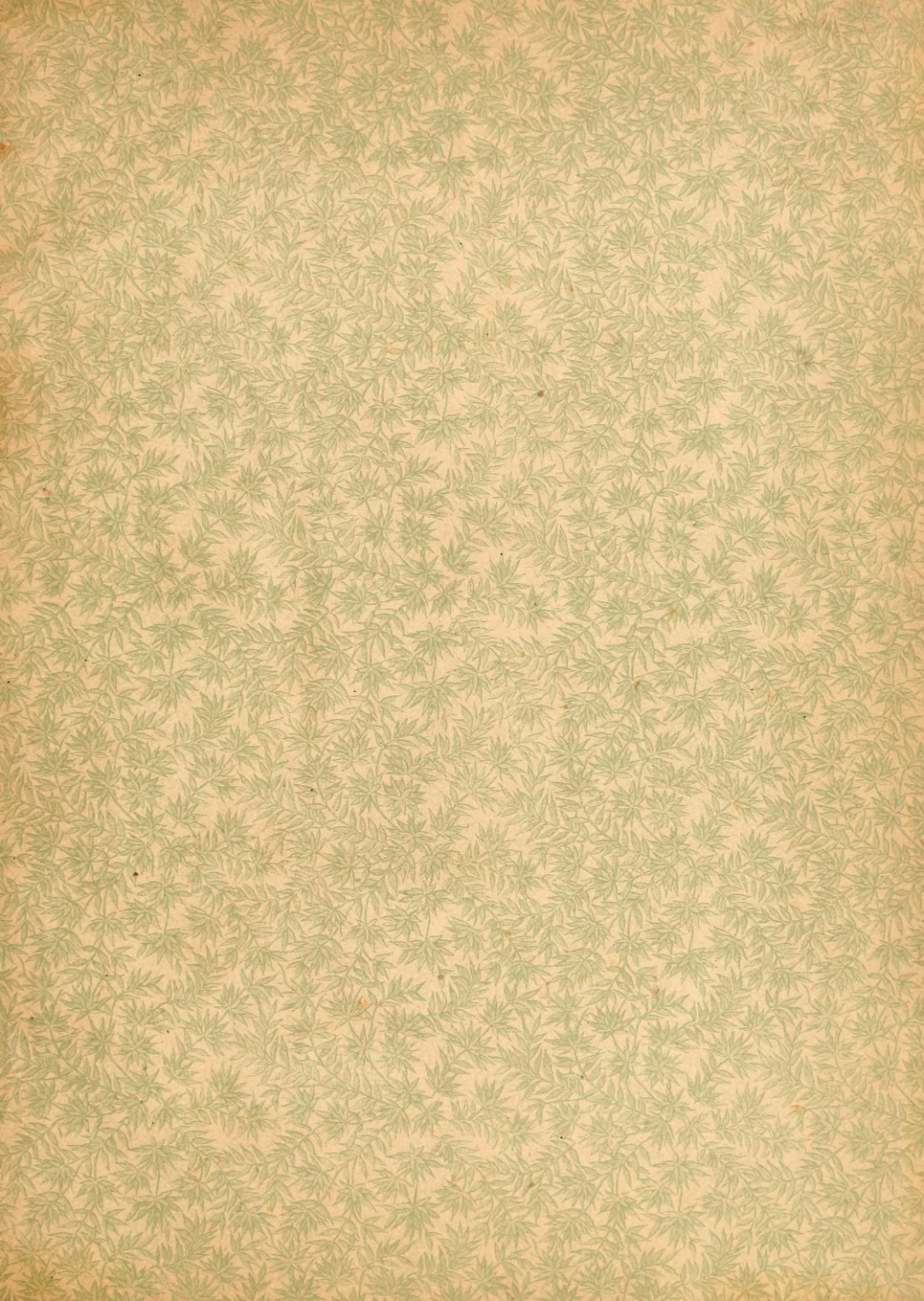


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Accepted Feb. 19/96

On the Use of *Mn* with the Participle  
in classical Greek.

A

Thesis

Presented to the Board of University  
Studies of the Johns Hopkins Uni-  
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of Philosophy

by

William Francis Fallows.

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# Μη with the Participle in classical Greek.

## Introduction.

### 1- Subject-

In classical Greek the spheres of οὐ and μή were clearly differentiated. But in later times, when the appreciation of the delicate shades of meaning conveyed by these negatives had been lost, the classical distinctions were, to a greater or less extent, effaced. For example, in Greek of the best period μή is the regular negative employed in the beginning of the conditional sentence, the few passages in which οὐ occurs being readily explained in accordance with the laws of the language. For either a single word is



negated, or the condition is really equiv-  
alent to a negative statement, or the neg-  
ative of the original thought  
is retained. E.g. ὅτι in the New Testament,  
as a purely factitive is often freely  
expressed and even in generic and  
future conditions. cf. John V. 47, ὅτι ἔ-  
στις ἐκείναι γραμμέναι οὐ πιστεύετε, ib.  
X. 37, ὅτι οὐ ποιῶ κτλ. Heb. XII. 25, ὅτι γὰρ  
ἐκείνην εὐαγγελίζεσθε. Cor. II. 2, ὅτι ἡμεῖς,  
James III. 2, ὅτι τις ἐν λόγῳ οὐ πείθει, Luke  
XI. 8, ὅτι καὶ οὐ δύναται. Rom. VIII. 9.

Modern Greek goes one step further than  
this and uses the negative οὐ (prob-  
ably short for οὐτά) in all kinds

of left statements, as οὐ ποῦς  
and οὐ κρίνει Modern Greek.





of conditional sentences. <sup>x</sup>

The encroachment of  $\delta\upsilon$  on  $\mu\eta$  however, is slight in comparison with that of  $\mu\eta$  on  $\delta\upsilon$ . The lines of this intrusion have been clearly pointed out by Prof. Gildersleeve, American Journal of Philology I. 115-57. They are as follows:—  
(1)  $\mu\eta$  with the infinitive in oratio obliqua, an extension of the classical usage after verbs of asseveration and belief;  
(2)  $\delta\tau\iota$   $\mu\eta$  with the finite verb as a form of oratio obliqua—~~oratio obliqua~~ the desire to avoid hiatus, which frequently leads late writers to sacrifice grammar to artistic effect; (3) Causal  $\mu\eta$ ;  
(4)  $\mu\eta$  in relative sentences, and

---

<sup>x</sup> cf. Mullach, Grammatik der griechische Vulgar-Sprache pp. 389-90.



participial  $\mu\zeta$ , whereas in all proba-  
bly the most extensive use of  
the Dative case, as in those  
of some of the conditional sentences, and  
Greek makes an advance on the words  
of the best classical period, and does  
not combine any negative but  $\mu\zeta$   
with the participle.\*

In view therefore of this gradual ex-  
tension and finally universal appli-  
cation of  $\mu\zeta$  with the participle it be-  
comes equally important to make a  
thorough examination of the classical  
usage in order to ascertain how far  
classical writers were justified in their  
use of  $\mu\zeta$ .

a small matter in view of  
the classic problems.

\* cf. Mullock, l. c. and Fildersleeve, l. c. p. 11.





L. Cooper.

To this end the entire body of classical  
Greek literature has been  
examined and all the instances  
of  $\mu\eta$  with the participle noted.

From the material thus collected we  
hope to be able to show how far and  
in what connection the writers of the  
best period of the Greek language made  
use of this construction.

It may be well to cite here a list  
of the authors examined and editions  
referred to. -

Homer - Ameis - Hentze.

Hesiod - Flach Teubner, 1878.

Lyric Poets - Bergk " "

Demosthenes - Weil " 1854.

Sophocles - Dindorf - Meckler, Teubner, 1859.

Euripides - Maack, " 1859.



*Agave* - *Agave* - *Agave* - *Agave*  
 Teubner, 1889,  
*Arctophanes*, Bergk, " 1884,  
*Fragmenta Comicorum* Koch, " 1880-88,  
*Agave* - *Agave* - *Agave* - *Agave*  
 Thucydides, Boeckh, " 188,  
*Xenophon* - Teubner  
 Plato - Hermann - Wohlrab, Teubner 1890 -  
 Plato - Teubner

All the other parts of the text  
 all laws and documents have been  
 omitted unless cited for purposes of  
 comparison. In the case of *Agave*  
 only the speech 'Vix E' of *Agave*  
 has been examined. As the fragments  
 state of the others would invalidate  
 any arguments that might be drawn  
 from them. The sixth volume of  
 Plato containing the spurious dialogues





more common than it has been hitherto  
of our investigation. The doubtful dia-  
logues of Plato and the doubtful ora-  
tions of the orators have been included,  
as our object is not so much to  
show the individual usage of any  
special author, as the origin and  
development of the construction in  
the Greek of the best period.

Before entering upon our subject  
proper it is necessary to discuss  
briefly three points:—(1) the use of  
 $\sigma\upsilon$  and  $\mu\eta$  in classical Greek; (2) the  
function of the participle, and (3)  
the combination of the infinitive  
with the participle.

### § - General view of $\sigma\upsilon$ and $\mu\eta$

Both  $\sigma\upsilon$  and  $\mu\eta$  are doubtless Indo-  
European. We are sure of this in the



οὐκ ἔστι, which is identical with the  
negative particle μή, and we may  
perhaps connect οὐ with γινωσκω,  
Latin haud. The etymology, however,  
is very little except the common  
tone of μή. But we can afford to dis-  
pense with its aid in seeking to dis-  
tinguish the classical distinction between  
the two negative particles, for already  
in Homer their uses are so clearly de-  
fined that there is no possibility of  
confusion.<sup>2</sup> What then are the restrictions  
now generally accepted to the use of οὐ  
and μή? οὐ is the negative of fact,  
μή is never used with the indicative.

<sup>2</sup> Cf. *Classical Etymologies* by Dr. Beekes and Dr.  
Lidderdale, p. 100.





of the will;  $\sigma\upsilon$  is objective and belongs  
to the thing spoken of,  $\mu\eta$  is subjective  
and refers to the speaker. These broad outlines were  
fully recognized and clearly marked  
in the ancient literature with its  
called  $\epsilon\pi\rho\eta\sigma\iota\varsigma$  denial. Thus Hesych-  
ius says  $\sigma\upsilon = \epsilon\pi\iota\rho\rho\eta\sigma\alpha \epsilon\pi\rho\eta\tau\iota\kappa\acute{o}\nu$   
 $\mu\eta = \epsilon\pi\iota\rho\rho\eta\sigma\alpha \epsilon\pi\rho\eta\tau\iota\kappa\acute{o}\nu$  On the other hand  
negation with  $\mu\eta$  was called  $\epsilon\pi\alpha\gamma\omicron\gamma\epsilon\iota\sigma\iota\varsigma$   
 $=$  prohibition.

First then let us treat briefly the neg-  
ative  $\sigma\upsilon$ . Since this is the negative of the  
statement we find it combined,  
(1) with the indicative of the independent  
statement and with the dependent statement.

of the independent statement. See  
P. Oxy. Magnum 585-49 to 586-30, also under  $\sigma\upsilon$ .



with the indicative in Latin, the subjunctive in English,  
potential of the present and future,  
and with the indicative in Latin, the subjunctive in English,  
with the indicative in Latin, the subjunctive in English,  
with the indicative in Latin, the subjunctive in English,  
they are assertions and not mere con-  
ditions, and hence like the indicative.  
(3) with the subjunctive in Homer when  
it equals the future, (4) in questions  
that expect an affirmative answer or  
is used; (5) in subordinate sentences  
that represent the indicative, i.e. the  
indicative or optative after *Et* or *Ug* in  
oratio obliqua, relative sentences that  
express a mere statement, temporal,  
causal, and consecutive sentences with

\* f. (Dumlin, p. 259; (Kew, Tempus and  
Modus, §§ 54, 72, 315.





the finite verb, and the infinitive after  
verbs of saying, and thinking, and the  
participle when it represents a participle  
as if it were a verb. It is also used to  
negate a single word or to change it  
into its opposite e.g. οὐκ ἔγχεος - κακός. Here it forms  
a quasi-compound and the union  
is so close that, as a rule, οὐ remains  
part of a sentence that demands μὴ  
e.g. cf. Iliad III. 288 fol.

ἐἶ — Πρίαμος Πρίαμόν τε πάντες  
τίρην οὐκ ἐδέχοντο.

οὐκ ἐδέχοντο Πρίαμον τε πάντας τε πάντας

x Akai, Trophiger, and Wehdautz does this



at times also the image of a shallow oblique  
comma in and between  $\sigma\upsilon$  where we  
should expect  $\mu\acute{o}$  - e.g. Plato, *Timaeus*,  
1188E.  $\epsilon\acute{\iota}\sigma\tau\epsilon\acute{\rho}\alpha\tau\epsilon\acute{\rho}\alpha\chi\lambda\omega\gamma\alpha\iota\delta\alpha\iota\acute{o}\nu\tau\epsilon\varsigma\sigma\upsilon\tau\epsilon\iota$   
 $\tau\acute{\epsilon}\lambda\epsilon\kappa\tau\epsilon\iota\alpha\epsilon\lambda\lambda\acute{\alpha}\alpha\epsilon\acute{\iota}\delta\alpha\iota\tau\epsilon\iota$ .<sup>1</sup>

The same is still true with  $\sigma\upsilon$  and the  
the negative  $\sigma\upsilon$ . For example under  
any of the above heads, see *Diogenes*.

We turn now to the consideration of  $\mu\acute{o}$ .  
This, as we have already seen, was  
originally not a negative at all,  
but a prohibitive particle, an inter-  
jection accompanied by a gesture  
of repulsion or rejection.<sup>2</sup>

Especially in the case of the negative particle  $\sigma\upsilon$ ,  
which is a particle of the negative particle  $\sigma\upsilon$ .  
(*Uhlen*, § 229. *Prokloger* to *Lydia* XIII. 62.

<sup>1</sup> *f. Gildner*; *A. J. P. VIII. 174*. <sup>2</sup> *f. Gildner* *Herm. Gildner*, etc.







usually to the imperative. For the imperative was used originally only in a positive sense, prohibition being always expressed by  $m\ddot{o}$  with the subjunctive. This step had been taken already by Sanskrit, which in the classical period combined  $m\ddot{o}$  with the imperative and optative as well as with the injunctive.  $M\ddot{o}$  with the imperative, then, is but an unlogical extension of  $m\ddot{o}$  with the subjunctive.

The next find  $m\ddot{o}$  combined with the optative in the independent sentence is not so easily understood when we remember that the pure optative expresses all shades of meaning, from a command to





a simple, with eg. of Iliad xxiv. 140.

xxiv. 140. ἔφαθ' ὅτι τοῦτο γὰρ οὐκ ἔστιν ἔτι.

xxiv. 141. ἔφαθ' ὁ δὲ τις ἴδεν - ἔτι

x

The next extension of  $\mu\acute{o}$  was to  
imperative. When used as an imper-  
ative this takes  $\mu\acute{o}$  as a matter of  
course. But when used as an imperative  
and the imperative is negative  
the imperative is an imperative  
force is a negative imperative  
negated by  $\mu\acute{o}$ . The use of this nega-  
tive was further extended to verbs  
that involve the will - i.e. verbs of  
swearing, believing, hoping &c. so  
that finally in the early period  
 $\mu\acute{o}$  was the negative of the imperative.

x f. Uken. § 49; Whitney Verb Form. § 67.



throughout. When oratio obliqua comes,  
the infinitive after verbs of say-  
ing and thinking being the  
substitute of the indicative, naturally  
takes *vi*.

Strictly speaking, *vi* has no right  
to be used with the infinitive,  
the proper negative of which is, as  
we have already seen, *ut*. Only with  
great reluctance, therefore, did it take  
this step and it only appears with  
the indicative in a few constructions,  
i.e. in the protasis of the unreal con-  
dition, in that case rather present  
but infrequently in negative clauses,  
with *si* and the perfect infinitive,  
with *ut* and *quod*, when the action  
is present or past, and in purpose  
clauses with the historical tense.









relative sentences, if they express final, conditional or generic relations, in temporal sentences, when they are generic, & in conditional or generic sentences, with the infinitive when used with *esse* or after *ut* or *quod*. If *ut* or *quod* is used to express purpose, and finally, when it represents a former part of a sentence, then it demands *ut*.

The combinations of the negative *non* and *non* *est* should also be considered. But it is not best to enter into a full discussion of the matter. We only propose to give a general view, a brief outline, in order that the development of *non* with the participle may be seen in its historical connection.



we may pass over  $\ddot{o}\ddot{o}$   $\mu\acute{o}$  as having  
no direct bearing on our subject,<sup>+</sup>  
and reserve our treatment of  $\mu\acute{o}$   $\ddot{o}\ddot{o}$   
until we come to the more  
discussion of  $\mu\acute{o}$  with the participle.

The subject of the participle  
which is preliminary and not that  
calls for a brief discussion, is a  
general view of the participle, and  
its employment as a representative  
of the finite clause.

The Greeks were very fond of the  
participle and not only developed  
a large number of forms, but

---

For treatment of  $\ddot{o}\ddot{o}$   $\mu\acute{o}$  of Eildersleer,  
A. G. O. III. 202 fol. and Morris' Proceed-  
ings Amer. Phil. Assoc. 1882. Vol XIII p. 35.

Finis & vobis



also used them freely'. This freedom manifested itself in two directions: (1) in the actual number of participles used and (2) in the great freedom with which the participle is employed as a substitute for the finite verb. As to the first and the stylistic effect produced thereby, since it has no direct connection with our subject, we may pass it over without comment.<sup>2</sup> It is with the second that we are more directly concerned.

We might suppose that the Homeric poems, the first monuments of Greek

<sup>1</sup>cf. Clavier, *Beobachtungen über den homerischen Sprachgebrauch* p. 11.

<sup>2</sup>For treatment of *Atticism*, cf. *Gr. IX* 187 ff. and *J. H. G. Circular* 1888, p. 23.









ment I find, except in early  
modification. For while it is true  
that all the forms of later Greek are  
represented in Homer, it is never  
more also true, that the participle  
in these early poems has not the same  
sweep as in later works: but is still  
largely adjectival in its character; and  
by nothing is this adjectival nature better  
shown than by the reluctance, we might  
almost say, the absolute refusal, of  
Homer to join μὲν with the partici-  
ple. Assuming, therefore that the de-  
velopment of the participle is largely  
pre-Homeric we shall simply give  
a brief résumé of its use in clas-  
sical Greek without attempting  
to trace its growth.

The three broad divisions into



the uses of the participle fall into the nominal, the verbal, and the supplementary. Under the first head come those participles which are used to modify a noun like an ordinary attributive adjective e.g. ὁ ἰσχυρὸς Δυῖος, Dem. XVIII. 12, or with the article as a substantive, e.g. τὸ νεώτερον Dem. XVIII. 4, or as a predicate with εἶναι, e.g. Περικλῆς εἶναι, Aristoph. Aves, 56.

Under the second head come those cases where the participle modifies the verb, not the noun, and takes the place of a subordinate clause.

So widespread is this use that almost without number the subordinate clauses may be thus represented.

So the various relations of time, causality, condition, concession, &c.



tation, manner, result, may all be expressed by the participle. But under temporal clauses we must exclude Eng. ~~with the~~ ~~subordinate~~ ~~clause~~ ~~and~~ ~~be~~ ~~so~~ ~~represented~~, and under final clauses, verbs of fear after which the participle is not used<sup>1</sup>. After we also the participle is rare and is found chiefly after verbs of perception in the leading clause<sup>2</sup>. Under the head of the supplementary participle are included those cases in which the participle is used to complete the meaning of a verb, e.g.

---

<sup>1</sup> of Kühner, *Angewandte Gram.* § 490, 1, and Lodge, *Participle*, in Euripides who do not even make these exceptions. But say that every subordinate clause may be represented by the participle <sup>2</sup> of Kühner, *op. cit.*





227  
ἀνὰ μὲν χεῖρας. It very often takes the  
form of an imperative, e.g. οὐδ' αὖτε λέγοντες. How Greek

5 Combination of the negative with  
the participle.

(After this brief and rapid survey  
of the negatives and the participle  
we are now prepared to see how  
the two were combined.

Whether was the original joining  
of the participle it came to be re-  
garded in the original form at  
least as an absolute sentence.

This is well illustrated, particularly by  
the fact that we occasionally find  
it joined with the finite verb, as with  
with a conditional participle with ἴε  
or ἵνα. e.g. μὴ ὅμως πῶρ ὅτι







taken into consideration i.e. the influence of the principal verb of the sentence. We have already seen (p. 16), that the image of oratio obliqua is sometimes sufficient to produce  $\mu\acute{o}$  where  $\mu\acute{o}$  would be more natural. The opposite is also true. For not infrequently the force of the principal verb, especially if it is in the imperative mood, is sufficient to cause  $\mu\acute{o}$  to be used with the best advantage. It would more naturally have been  $\mu\acute{o}$ .<sup>x</sup> This is contrary to the view held by Aken, Tempus und Modus, pp. 224 and 227, who asserts that the principal verb has no influence whatever on the negative to be used with it.

<sup>x</sup> cf. Kühner § 502. 2. 4. Tempus und Modus



participle-, but that the choice de-  
pends entirely on the nature of the  
sentence itself. <sup>x</sup> It may be said  
that the principle stated above is  
correct. If, however, the participle  
is used in a subordinate clause, it is not  
the main clause, but a subordinate  
clause, and the participle is not  
from the principal verb, or where  
Es or Es intervenes, an original  
sentence, the other.

Having, then, as our discussion of  
these preliminary points, shown the  
place that  $m_z$  with the participle  
holds in the development of the

<sup>x</sup> See page 227, where he says, "den satz in welchen  
sie stehen für sich kann kein influz gegenständlicher sein."





negatives. we turn now to a detailed examination of the actual occurrence of the construction in classical Greek, following the broad lines just laid down i.e. (1) where the participle forms part of a sentence that demands  $\mu\acute{o}$ , and (2) where the participle by nature of its own predication takes  $\mu\acute{o}$ .



*My* with the Participle, the principal

1. In imperative sentences.

Following the course of the development of *my* as already traced (pp. 16<sup>th</sup>.) let us see first to what extent the participle... is used as the representation of the imperative sentence. I saw in the force of the imperative verb... within the participle cannot be resolved into an imperative.

In all there are about one hundred and thirty-eight participles... that form an integral part of an imperative clause. They may be divided for the sake of comparison into five



classes. First, those cases in which the participle agrees with the subject of the principal verb and may generally be resolved into another.

Imperative; secondly, where the participle is in the genitive absolute, either with or without *es*; thirdly, where the participle is in the predicate, either taking the place of an object clause, or agreeing with the object of the verb. Fourthly, where the imperative appears in an indirect form is after verbs like *Kadēw*, *noxiw*, &c, the participle.

Being connected with the subordinate clause. This really belongs under the head of the infinitive, but, as being an indirect form of the imperative, it may be included here.



The fifth class embrace those particles which represent negatively the imperative mood. The latter is represented by the particle μήτε. The first example is found in Hesiod. i.e. Works and Days, 696, and Shield, 98.

The first passage reads:

ἄφατος δὲ γυνῆκα τὸν ποτὶ σῆκον ἄχεσθαι  
μήτε πρηνέσσαν εἶέναι μάλα πολλὰ ἐποδείσαν  
καὶ ταύτης καὶ τῆς καὶ τῆς

ἄχεσθαι is equivalent to an imperative.

The other passage is similar.

(Such cases as Hom. Od. iii. 96,

καὶ πρηνέσσαν εἶέναι μάλα πολλὰ ἐποδείσαν

have not been included, as here the negative is with the not and not with





the participles. For similar examples, however, cf. Od.  $\pi$ : 231, Soph. Antig. 267, Euryp. Hecuba, 373, Plato Politicus 264 A.

As has been observed, however, in the  
Gen. Mem. I. 4. 1 κεφάλαιον μὴ μόνον  
ἐν τῷ κεφαλαίῳ ἀλλὰ καὶ ἐν τοῖς ὑποκειμένοις

λέγουσιν οὐκ ἀρνεῖται τὸ κεμαῖοντες, as  
here the position of the negative shows  
that it belongs to the following substantive  
idea and not so much to the  
participle. Similar examples are:

Hdt. iv. 46, Aeschines III. 255, Plato Crito, 47  
D, Oration 260 C, Menex. 247 B, Rep. iv,  
464 C, vii. 534 C, Laws, vii. 817 D.

Moreover, not only in the case of the  
participle but also in regard to  
other constructions that follow, we  
have omitted these examples —  
which the negative precedes in



studied with both of them, e.g. in a but-  
tress clause. ἰσχύοντες πολλὸν ἔχουσιν, ἔχουσιν  
τὸ οὐδὲ μὴ κρούμενα πρὸς Ἀθηναίους. ἔχουσιν  
(ν) παρέχος, Thuc. iii. 22. 2.)

As a verbal substantive the participle  
being alone of ἔχουσιν and ἔχουσιν  
the use of the participle with the impera-  
tive is more common. (Cf. Thuc. iii. 22. 2.)  
ἔχουσιν πολλοὶ ἔχουσιν πολλοὶ ἔχουσιν  
ἔχουσιν μὴ φεύδουσιν καταρτίεσθαι ἔχουσιν  
γιννασθαι.

(Cf. the tragedians Aeschylus and Sophocles  
make but slight use of the participle as  
a substitute for the imperative. The  
former has but two examples, the latter  
but three. Note Soph. Elia. 1014.  
αὐτὸν ὡς νουνσχὺς ἀλλὰ καὶ χρόνῳ ποτιέ,  
οὐδέ μιν μηδὲν, τοῖς κραιττοῖς ἐκκλῆναι



The participle is causal, but owing to the preceding imperative (and possibly also to the following infinitive) the construction is not to be

Euripides is more free in the use of this construction and has sixteen instances of it. In some cases the verb has to be supplied from the context, as in *Alcetes* 1074.

ὡς μῖνον ἔλπεα τότ' ἐννοεῖ νοσητὸν καλῶς,  
where *ἐλπεα* is to be supplied from

the preceding line. But even when the verb is supplied from the context, the construction is not to be regarded as a mere figure of the sentence.

Διὸς ἄνακτος ἔμμεν ἔμμεν ἔμμεν ἔμμεν  
κο. ἐλάν καὶ ὑ' ἐκείνους μυθεῖ, ὅν τι σὺ σέβεις.

The construction is not a mere figure of the participle thus used in the minor poets, but none in *Christophanes*.



Not does Herodotus, or Xenophon in his  
historical works, use the construction,  
all but one of which occur in speeches  
in the other writings of the authors.  
The first example is from a speech of  
Cleon in the (Demosthenic) works, showing  
imperatives as follows.

(Of the orators (Lysiphron, Andocides,  
Isocrates, Demosthenes, and Thucydides  
do not use it at all, Isocrates  
has but few examples, and of which  
are the first which, which is  
generally regarded as a specimen. He  
uses it in the (Demosthenic) works, and Thucydides  
has none. The small number  
of examples in the works of the  
the imperative as represented by a par  
ticular example in the following)





first, in view of the large number of  
orators and orators (as it is), accord-  
ing to Miller, A.P. XIII.402). But we  
must remember that the orators are  
not wont to use the imperative at  
all, except under stress of emotion,  
and thus the imperative is never  
appropriate than a participle, which  
belongs rather to a friendly man-  
ner of utterance and not to pas-  
sionate language.

Note books largely and we should  
expect to find a large number of  
examples. However, is only thirty,  
often of which are in the  
course. Many of these are  
in the course of the course.  
Note especially Protog. 355 C. D.



μακρὸν λόγον ἐπορεύω, ἔκ  
κρούω τοὺς λόγους καὶ οὐκ ἔδέλω / δι-  
δοῖαι λόγον. Here ἐπορεύω continues  
the imperative, while ἐκκρούω and  
ἔδέλω are merely descriptive parti-  
ciples. When, in accordance with  
nothing, would doubtless say that  
the difference in the negative is  
the fact. But we frequently  
find οὐκ ἔδέλω coalescing into a  
quasi-compound and remaining  
unchanged in spite of its con-  
junctive and to this cause the re-  
tention of οὐ here might be ascribed.  
(I have not time to give the other  
examples of this kind, but they  
are all examples of the same  
phenomenon. It is however, as far  
as we can see, nothing more than



a continuation of the imperative, cf.  
Politics, 269C, λέγε μὲν δὲν ἐχέειν, and  
ib. 277E, λέγε μὲν δὲν ἀποῦν γε ἔρεκα

But even in the case of the imperative  
the participle is used in a different  
with the finite verb. Μὲν γὰρ οὐκ ἔστιν  
ἀλλὰ καὶ ἐν τῇ ἀποδείξει  
δὲν διασαφής οὐκ ἔστιν αὐτῶν

For other examples of the construction  
cf. (Cicero's) de off. lib. I. c. 16, 17  
IX. 45, Thuc. II. 2. 3; 44. 2, Dem. XX. 90.

But even in the case of the imperative  
the construction is used in a different  
to show at a glance the range of a  
construction is complete. In the  
passages in which that construction  
is found, it is not to be used  
unless all the passages have been



cited in the treatment of the insect.

On the very straitened path marked out  
for the following list

Species	Complete	Thymophilus	Quercus	
Sp. 1. 187	187	187	187	8496
Sp. 2. 187	187	187	187	IX. 868 C
Sp. 3. 187	187	187	187	8710
Sp. 4. 187	187	187	187	8720
Sp. 5. 187	187	187	187	8823
Sp. 6. 187	187	187	187	X. 887 C
Sp. 7. 187	187	187	187	XI. 919 D
Sp. 8. 187	187	187	187	9210
Sp. 9. 187	187	187	187	XII. 913 C
Sp. 10. 187	187	187	187	9585
Sp. 11. 187	187	187	187	
Sp. 12. 187	187	187	187	
Sp. 13. 187	187	187	187	
Sp. 14. 187	187	187	187	
Sp. 15. 187	187	187	187	
Sp. 16. 187	187	187	187	
Sp. 17. 187	187	187	187	
Sp. 18. 187	187	187	187	
Sp. 19. 187	187	187	187	
Sp. 20. 187	187	187	187	
Sp. 21. 187	187	187	187	
Sp. 22. 187	187	187	187	
Sp. 23. 187	187	187	187	
Sp. 24. 187	187	187	187	
Sp. 25. 187	187	187	187	
Sp. 26. 187	187	187	187	
Sp. 27. 187	187	187	187	
Sp. 28. 187	187	187	187	
Sp. 29. 187	187	187	187	
Sp. 30. 187	187	187	187	

Our second specimen of the  
portable and comparative

\* The examples from the New Comedy have been cited  
for the sake of completeness. They have not been counted,  
however, in making up the totals.





is that in which the participle is in the  
positive absolute. This absolute is much  
smaller than the preceding and does not  
unusually take  $\mu\eta$ ,  $\alpha\upsilon$  in fact being  
found almost as frequently as  $\epsilon\sigma$ .  
This is doubtless due in great measure  
to the fact that the positive absolute  
is not felt to be so closely connected  
with the principal verb as when the  
participle agrees with the subject.  
In other words we can give a special reason  
for the retention of  $\alpha\upsilon$ .

The positive absolute in the construction  
is generally preceded by  $\epsilon\sigma$ , but an  
exception to this rule being noted.

Heb. VII. 10 δ. οὐ ὥν μὴ βούλετο ἔς κίνδυνον μνη-  
στῆρα. οὐδὲ οὐκ ἐκκρίσαν, μηδὲ μνηστῆρα  
ἐκρίνας, ἀλλὰ ἐπὶ τοῦ κινδ. Here the parti-  
ciple is temporal or causal. When in



since there is no necessity, it must be due to the force of the imperative.

For an example with  $\alpha\varsigma$  cf. Christoph. Propo.  
128. ΗΡΑ-βούλει κατ'ἀνάγκη καὶ ταχέϊά σοι φράσω;  
ΔΙΟ-εἴ τοι τὸν Δέ?  $\alpha\varsigma$  ὅντος γε μὴ βεβαιοτικῶν.

Here we must supply φράξω from the preceding line. Μὴ, it is true, goes with βεβαιοτικῶν, but still it is a good example of the influence of the imperative.

For other examples of this. VIII. 15. 1 (bis),  
77. 7, Dem. Cyr. I. 6. 11. Plato, Phaedo, 77 E,  
Charm. 176 B, Rep. I. 327 C, Laws, XI. 956, (Menander. 1192).

The example in Phaedo, 77 E, is rather peculiar,  $\alpha\varsigma$  βεβαιοῖται (ἡμῶν) περιᾶ ἔνα πένδεν· μάλλον δ' ἐ' μὴ  $\alpha\varsigma$  ἡμῶν βεβαιοῖται. Here the whole phrase,  $\alpha\varsigma$  ἡμῶν βεβαιοῖται, is contrasted with the preceding  $\alpha\varsigma$



positive, hence the position of the negative.  
This construction is conversational,  
the example from Plato's Laws being  
the only exception, hence we are  
not surprised to find that it does  
not occur in the orators.

In the first examples that follow  
we find the predicate in the positive  
absolute is connected with an im-  
perative. "Then if he cannot the in-  
ventive person will be given in  
full time than if the predicate. The  
result is correct also that English  
the predicate is actually a form  
of negative ellipse as it is with the  
natural negative in the next part.  
This may help to account for the

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<sup>x</sup> cf. Gildersleeve, *Quintus Martius* t. ii, 17



retention of *ov* here. The passages are  
in *John*. *Ex* *John* 3.

But also the negative of fact may be retained - as commonly when speaking of the dead. *How. Mem. II. 6. 32.*

ὡς οὐ προσόιοντος τὰς χεῖρας - δίδωκε

the third class of  $x^2$  with the participle in *infinitive* sentence as  
 - *chided* *those* *gangs* *which* *the*  
*participle* *appears* *in* *the* *definit.* *of*





are understood generally of a sort  
abiding or lasting. The participle  
frequently takes the place of an  
object clause and hence cannot  
be occasionally of the kind which  
may be in the nominative when  
it is subject, as the case is not  
of the principal verb. When not  
used as an object clause it  
agrees with the object of the verb  
as in a subordinate and with the  
participle. But more frequently  
used as first example which is  
not strictly true but agree  
with it as, ἀπὸ τοῦ αἵματος ἐκ τοῦ  
where  $\mu\epsilon\tau\epsilon\sigma\tau\epsilon\lambda\lambda\epsilon\iota$  is equivalent  $\chi$   
to  $\alpha\pi\epsilon\sigma\tau\epsilon\lambda\lambda\epsilon\iota$ . <sup>2nd</sup>

Another example is (Egam. 932 -

$\gamma\upsilon\gamma\mu\epsilon\tau\epsilon\tau\alpha\ \mu\epsilon\tau\epsilon\sigma\tau\epsilon\lambda\lambda\epsilon\iota\ \tau\omicron\upsilon\delta\iota\ \mu\epsilon\tau\epsilon\sigma\tau\epsilon\lambda\lambda\epsilon\iota\ \delta\iota\alpha\phi\epsilon\rho\omicron\upsilon\sigma\iota\ \epsilon\pi\epsilon\iota$ .



Inversae 435-

νῦν τόδ' ἵδὲ μὲν ἔνε παρὲν αὐτῷ,  
it is hard to decide whether we have  
the participle or the infinitive, as both  
have the same form. *Philomachus* has  
comp. p. 268 taken it as the participle.  
*Scholia* has five examples of this  
construction, four of which *Lucian*  
has. The passages are: - *Contig.* 1063,  
*Med.* 110, *Men.* 111, *Deor.* 111. In the  
last example μὲν is used in spite  
of the fact that it appears to connect  
nothing.

It occurs also in *Lucian* *Deor.* 111,  
of which we have the same construction  
occurs and where it is  
given. It is also found in *Lucian*  
to μὲν.

*Euripides* has but four examples.













which belongs, apparently, to the language of *Thucydides*. The number of occurrences is as follows:—

Herodotus	Euripides	Comici / Minors	Xenophon	Demosthenes
Sept. 187	Sept. 187	Sept. 187	Sept. 187	Sept. 187
Sept. 187	Sept. 187	Sept. 187	Sept. 187	Sept. 187
Sept. 187	Sept. 187	Sept. 187	Sept. 187	Sept. 187
Sept. 187	Sept. 187	Sept. 187	Sept. 187	Sept. 187
Sept. 187	Sept. 187	Sept. 187	Sept. 187	Sept. 187
Sept. 187	Sept. 187	Sept. 187	Sept. 187	Sept. 187
Sept. 187	Sept. 187	Sept. 187	Sept. 187	Sept. 187
Sept. 187	Sept. 187	Sept. 187	Sept. 187	Sept. 187
Sept. 187	Sept. 187	Sept. 187	Sept. 187	Sept. 187

*Μ*' is not invariably found in the construction. Indeed as the participle *οὐκ* is a form of *οὐκ* oblique, it would rather expect to find *οὐκ* than *οὐ* and it seems to point to the strong influence of the imperative that so many of the occurrences are found in.

Our example with *οὐ* has already been cited from Eurip. (*Phaen.* 115, *Thucyd.* 1. 1. 187).

ὡς αὐτὸ ἐνέσω δῶμαν οὐ μὴ λοντ



Thuc. I. 36.1, χήνω εὐ-βουλόμηνος καὶ εὐ-  
προνοῶν. Start three lines! intercalate  
three the principal verb with the participle  
affiliated to it. ib. I. 122.2, ἴστω οὐκ ἄλλοτε φέρονται ἢ  
ἀντικρὺς δουλείαν. Demos. xxii. 29. ἢ δὲ  
ἐκπεποιθότα ταῦτα σάουον, ἢ δίκην ἔπρε  
to see that from these four passages  
that although it is permitted with the  
participle in this construction, the  
tendency is to assimilate the negative  
to that of the imperative.

Our fourth class of μή with the parti-  
ciple in imperative sentences includes  
what we have called the indirect  
imperative usually, where the participle  
expresses part of an imperative  
clause depending on verbs of permis-  
sion or command, e.g. παρὶναι, εἰδέναι.







Τὸν .Ι. 28.1. ἐκέλευον Κορινθίους τοὺς ἐν  
Ἐπιδαύρῳ φρούρους τε καὶ οἰκήτορας ἐνά-  
γειν ὡς ὁ μετὰ αὐτοῖς Ἐπιδαύριος.

It is to be noticed that in both of  
these passages the participle is pre-  
ceded by ὡς, while in all the exam-  
ples cited above we have the simple  
participle. This may account for the  
retention of ὡς. In the latter case also  
we have the accusative absolute, which  
as we have already seen is not per-  
mitted to appear in a preposition.

A few passages still remain to be  
discussed in which ὡς is apparently  
due to the force of the infinitive, but  
which cannot well be classed under  
any of the above heads, so Eurip. Hipp. 306.  
ἐλκ' ἴσθι μέντοι, πρὶν τὸ εὐδαίμονε γέναι  
μήναι, ὅταν τις ἐπὶ τῷ νόμῳ ἴσθι.





παῖδάς πατράων μὲν μεδέοντας λόγῳ.  
 Now the μὲν is explained as depending on  
 the preceding imperative by Lodge, Par-  
 ticle in Euripides, p. 20. The participle,  
 however, seems rather to express result  
 and the latter may be right — saying  
 that it depends on an understood  
 ἵνα or ὅτι μὲν μεδέοντες ἵνα  
 Dem. Cyn. vi. 5, τὴν δὲ στολὴν ὁ ἀρκυαροῦς  
 ἔχει ἕως ἡμετέρας, ὡς ἀποφασίζουσιν.  
 The force of the imperative ἵνα is evident  
 and also in Antiphon, III. 8, 10, μήτε  
 εἰς ἑσπέρην οὐδὲ μὲν μενέοντες, ὡς ἀποφασίζουσιν.  
 of ἀποφασίζουσιν. See also  
 84 of 13

This then finished our treatment of  
 μὲν with the participle in the imperative  
 sentence. We will that the force of the  
 principal verb is very frequently



direct to produce  $\mu$  in the antero-  
grade class, and when the thought  
cannot be resolved into an impulse  
and would, under other circumstances,  
be equivalent to  $\mu$ . A few exceptions  
to this rule have been noted but they  
are in small number and conform  
with those that have been noted and none  
of them admit of a satisfactory ex-  
planation on other grounds.

Putting the results of the preceding  
pages into a tabular form we  
get the following table.---



No. with the following		Frequency				
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Alnus	—	—	—	—	—	—
Juniper	2	—	—	—	—	2
Salix	5	—	—	—	—	7
Cyperus	1	—	—	—	—	1
Cladonia	2	—	3	—	—	5
Lophoceros	3	—	5	—	—	8
Camphoros	16	—	4	1	1	22
Crucifera	—	—	1	—	—	1
Crucifera	—	1	—	1	—	2
Crucifera	2 (1)	—	1 (1)	—	—	2 (1)
Stenactis	—	1	2	2	—	5
Tricentridia	7	3	1	5	—	16
Tricentridia	7	1	1	1	1	11
Crucifera	7	—	5	—	5	17
Rubi	30	4	1	3	2	40
Crucifera	1 (1)	10	23 (2)	15	5	138 (2)

From the above



## The Optative Sentence

From the imperative we have not to mix with the participle in wishes, including both the optative and the first tenses of the imperative.

The dividing line between the optative and the imperative is often very faint. (As the imperative may express a command, an exhortation, and so indirectly, so the optative may express various shades of wishing from that which comes very close to a command to the most humble prayer. (cf. pp. 18 f.)

The negative of this independent optative is,  $\mu\eta$ . Hence a participle that represents such an optative or forms an integral part of a clause depending on it must also be negated by  $\mu\eta$ . Examples of participles in such use





not very numerous. But they are found  
in all periods of the language from  
Hom. to now. They fall most readily into  
two classes: first, the direct and  
active the principal verb is in the  
optative or indicative and the par-  
tiple either agrees with the sub-  
ject or the object or some antecedent  
word; and secondly the indirect  
verb where the participle forms  
part of an infinitive clause after  
verbs of praying or wishing, &c.  
We take them in the  
order.

The single passage in the New Testament  
the construction is found in 1 Cor. 16:12.

μη μηροτεύσαντες μηδ' ἄλλοτε ἐπιλήσαντες  
ὑστάτα καὶ πύματα τοῦ ἐν δαδὲ δοκνήσαντες.

"May they (after their washing) have no







may also have an influence on the  
absence of the negative.

Erasmus is the only one of the four poets  
who uses the participle with  $\mu\eta$  in  
this construction. He has two examples  
in vv. 1154 & 1156. The first reads:

εἶν μοι πλουτεῦντε κακῶν ἀνέργει μερμή-  
νην ἀδελφεύς μὴ δὲ ἔχει κακόν.

The other example is similar.

Neither Archylus nor Sophocles has  
any instances of the participle construction,  
-but Euripides has several instances.  
Note Alceste, 536, which shows still  
another position of the participle.

ὦ γυῖον ἄνθρωπε μὴ ἀποκρίναι  
Cristophanes has one example, Lyones'  
one, Demosthenes two, if we include

xxiv. 171. δι' ἃ πολλῶν ἂν εἰκότως μὴ θελή-  
σαντες ἀκούσαι σοῦ δάνατοι καταφύγε-



found  $\epsilon\iota\tau\omicron\iota$  &  $\epsilon\iota$   $\text{Ar}\rho\omicron\tau\iota\omega\varsigma$  &  $\text{Z}\eta\tau\epsilon\omicron\varsigma$ ,  
 where  $\mu\omicron$  seems to be due to the gen-  
 eral aptitude to run up through the  
 whole sentence. If this explanation  
 is not satisfactory, we may adopt  
 that employed in somewhat similar  
 cases by Spenser -  $\epsilon\iota\tau\omicron\iota$  or  $\epsilon\iota$  and  
 take  $\mu\omicron$  with the following - first  
 the complete list of passages in which  
 this construction occurs is as follows -

Hamlet	Thyestes	Orpheus 1180	Comos. Memos.	Lucian
Act. IV 286	1181	Emp. 281	Collection 721	XXIV. 26
Thored.	1186	282	Lucian 281	Lucian 281
Orpheus	Euripides	283	(Orpheus 721)	XX. 209
Orpheus 286	Orpheus 286	Orpheus	Orpheus 286	XXIV. 26
287	287	Orpheus	Orpheus 286	XXIV. 26
288	288	Orpheus	Orpheus 286	XXIV. 26
289	289	Orpheus	Orpheus 286	XXIV. 26
290	290	Orpheus	Orpheus 286	XXIV. 26
291	291	Orpheus	Orpheus 286	XXIV. 26
292	292	Orpheus	Orpheus 286	XXIV. 26
293	293	Orpheus	Orpheus 286	XXIV. 26
294	294	Orpheus	Orpheus 286	XXIV. 26
295	295	Orpheus	Orpheus 286	XXIV. 26
296	296	Orpheus	Orpheus 286	XXIV. 26
297	297	Orpheus	Orpheus 286	XXIV. 26
298	298	Orpheus	Orpheus 286	XXIV. 26
299	299	Orpheus	Orpheus 286	XXIV. 26
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302	302	Orpheus	Orpheus 286	XXIV. 26
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304	304	Orpheus	Orpheus 286	XXIV. 26
305	305	Orpheus	Orpheus 286	XXIV. 26
306	306	Orpheus	Orpheus 286	XXIV. 26
307	307	Orpheus	Orpheus 286	XXIV. 26
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339	339	Orpheus	Orpheus 286	XXIV. 26
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362	362	Orpheus	Orpheus 286	XXIV. 26
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365	365	Orpheus	Orpheus 286	XXIV. 26
366	366	Orpheus	Orpheus 286	XXIV. 26
367	367	Orpheus	Orpheus 286	XXIV. 26
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418	418	Orpheus	Orpheus 286	XXIV. 26
419	419	Orpheus	Orpheus 286	XXIV. 26
420	420	Orpheus	Orpheus 286	XXIV. 26
421	421	Orpheus	Orpheus 286	XXIV. 26
422	422	Orpheus	Orpheus 286	XXIV. 26
423	423	Orpheus	Orpheus 286	XXIV. 26
424	424	Orpheus	Orpheus 286	XXIV. 26
425	425	Orpheus	Orpheus 286	XXIV. 26
426	426	Orpheus	Orpheus 286	XXIV. 26
427	427	Orpheus	Orpheus 286	XXIV. 26
428	428	Orpheus	Orpheus 286	XXIV. 26
429	429	Orpheus	Orpheus 286	XXIV. 26
430	430	Orpheus	Orpheus 286	XXIV. 26
431	431	Orpheus	Orpheus 286	XXIV. 26
432	432	Orpheus	Orpheus 286	XXIV. 26
433	433	Orpheus	Orpheus 286	XXIV. 26
434	434	Orpheus	Orpheus 286	XXIV. 26
435	435	Orpheus	Orpheus 286	XXIV. 26
436	436	Orpheus	Orpheus 286	XXIV. 26
437	437	Orpheus	Orpheus 286	XXIV. 26
438	438	Orpheus	Orpheus 286	XXIV. 26
439	439	Orpheus	Orpheus 286	XXIV. 26
440	440	Orpheus	Orpheus 286	XXIV. 26
441	441	Orpheus	Orpheus 286	XXIV. 26
442	442	Orpheus	Orpheus 286	XXIV. 26
443	443	Orpheus	Orpheus 286	XXIV. 26
444	444	Orpheus	Orpheus 286	XXIV. 26
445	445	Orpheus	Orpheus 286	XXIV. 26
446	446	Orpheus	Orpheus 286	XXIV. 26
447	447	Orpheus	Orpheus 286	XXIV. 26
448	448	Orpheus	Orpheus 286	XXIV. 26
449	449	Orpheus	Orpheus 286	XXIV. 26
450	450	Orpheus	Orpheus 286	XXIV. 26
451	451	Orpheus	Orpheus 286	XXIV. 26
452	452	Orpheus	Orpheus 286	XXIV. 26
453	453	Orpheus	Orpheus 286	XXIV. 26
454	454	Orpheus	Orpheus 286	XXIV. 26
455	455	Orpheus	Orpheus 286	XXIV. 26
456	456	Orpheus	Orpheus 286	XXIV. 26
457	457	Orpheus	Orpheus 286	XXIV. 26
458	458	Orpheus	Orpheus 286	XXIV. 26
459	459	Orpheus	Orpheus 286	XXIV. 26
460	460	Orpheus	Orpheus 286	XXIV. 26
461	461	Orpheus	Orpheus 286	XXIV. 26
462	462	Orpheus	Orpheus 286	XXIV. 26
463	463	Orpheus	Orpheus 286	XXIV. 26
464	464	Orpheus	Orpheus 286	XXIV. 26
465	465	Orpheus	Orpheus 286	XXIV. 26
466	466	Orpheus	Orpheus 286	XXIV. 26
467	467	Orpheus	Orpheus 286	XXIV. 26
468	468	Orpheus	Orpheus 286	XXIV. 26
469	469	Orpheus	Orpheus 286	XXIV. 26
470	470	Orpheus	Orpheus 286	XXIV. 26
471	471	Orpheus	Orpheus 286	XXIV. 26
472	472	Orpheus	Orpheus 286	XXIV. 26
473	473	Orpheus	Orpheus 286	XXIV. 26
474	474	Orpheus	Orpheus 286	XXIV. 26
475	475	Orpheus	Orpheus 286	XXIV. 26
476	476	Orpheus	Orpheus 286	XXIV. 26
477	477	Orpheus	Orpheus 286	XXIV. 26
478	478	Orpheus	Orpheus 286	XXIV. 26
479	479	Orpheus	Orpheus 286	XXIV. 26
480	480	Orpheus	Orpheus 286	XXIV. 26
481	481	Orpheus	Orpheus 286	XXIV. 26
482	482	Orpheus	Orpheus 286	XXIV. 26
483	483	Orpheus	Orpheus 286	XXIV. 26
484	484	Orpheus	Orpheus 286	XXIV. 26
485	485	Orpheus	Orpheus 286	XXIV. 26
486	486	Orpheus	Orpheus 286	XXIV. 26
487	487	Orpheus	Orpheus 286	XXIV. 26
488	488	Orpheus	Orpheus 286	XXIV. 26
489	489	Orpheus	Orpheus 286	XXIV. 26
490	490	Orpheus	Orpheus 286	XXIV. 26
491	491	Orpheus	Orpheus 286	XXIV. 26
492	492	Orpheus	Orpheus 286	XXIV. 26
493	493	Orpheus	Orpheus 286	XXIV. 26
494	494	Orpheus	Orpheus 286	XXIV. 26
495	495	Orpheus	Orpheus 286	XXIV. 26
496	496	Orpheus	Orpheus 286	XXIV. 26
497	497	Orpheus	Orpheus 286	XXIV. 26
498	498	Orpheus	Orpheus 286	XXIV. 26
499	499	Orpheus	Orpheus 286	XXIV. 26
500	500	Orpheus	Orpheus 286	XXIV. 26

The wish, as is well known, is charac-  
 teristic of Euripides and we have a con-  
 firmation of it here, in the frequent use,  
 as compared with other writers, of  $\epsilon\iota$  with  
 the dative - relative construction.





states also the other absence of the  
transition from the infinitive to a finite  
small verb form generally. Some  
writers, however, have had little opor-  
tunity for using their optative, so that  
they usually use of the participle instead  
and forming after the rule.

In *Enchiridion Helveticum*, p. 10, it is  
employed contrary to the general rule.

Ἐγὼ μὲν εἶνν, καὶ πέφυχ' ἄνθρωπος δάσους

καὶ τοῖς κενότατοις ἔσθ' ὁ γρηγόρεος

καὶ τοῖς ἀνέτοις εἶνν ἔγωγε εἰ' ἴδμεν

The participial clause is not felt as an  
integral part of the wish, hence the  
negation of first is retained.

Notice the second kind of  $\mu\epsilon\tau\alpha$  with  
the participle in optative construction  
included these passages — what  
the participle forms part of a clause.







wish and is equivalent to  $\pi\pi\sigma\iota\rho$  with  
 the infinitive. ib VIII.92.11. ( $\sigma\iota\kappa\ \eta\ \delta\epsilon\lambda\alpha\sigma$ ),  
 Dem. Cyr. s.4.26 ( $\delta\omicron\upsilon\delta\omicron\mu\alpha\iota$ ), Hall. VI.2.39  
 ( $\delta\omicron\upsilon\delta\omicron\mu\alpha\iota$ ), Lysias VIII.2 ( $\delta\omicron\upsilon\delta\omicron\mu\epsilon\upsilon\iota\ \epsilon\iota\rho$ ),  
 Isoc. VI.8 ( $\epsilon\delta\omicron\iota\mu\epsilon\upsilon\iota\ \epsilon\iota\rho$ ), Dem. XV.12 ( $\delta\omicron\upsilon\delta\omicron\mu\alpha\iota$ )  
 (see also  $\delta\omicron\upsilon\delta\omicron\mu\epsilon\upsilon\iota\ \epsilon\iota\rho$ ),  $\delta\omicron\upsilon\delta\omicron\mu\epsilon\upsilon\iota\ \epsilon\iota\rho$   
 195a ( $\epsilon\iota\rho\ \delta\omicron\upsilon\mu\epsilon\upsilon\iota$ )

In tabular form the use of  $\mu\epsilon\upsilon$  with  
 the infinitive - usually in the form

Authors	Direct	Indirect	Authors	Direct	Indirect
Homer	1	--	Aristophanes	1	2
Hesiod	3	--	Comici Minores	1	--
including Pindar	2	--	Herodotus	--	--
Pindar	--	1	Thucydides	--	2
Aeschylus	--	--	Demosthenes	--	2
Isocrates	--	1	Orators	3	--
Demosthenes	2	5	Stale	1	1
Plato	1	3	Stale	6	11













Thus however, I have no objection what  
Maltzow returns.

The variety of the particles - is a  
restriction - is doubtless due to the fact  
that verbs of meaning are not very  
frequently employed by the present  
writers and those opportunities for  
using it are infrequent.

11 - But I have no objection.

Having thus far treated the particle  
with  $\mu\gamma$  as the representative of the  
imperative, the wish and the oath,  
all of which are capable of being  
expressed as independent sentences  
we turn now to its use in depen-  
dent sentences. Here, as we have  
already seen (p. 214)  $\mu\gamma$  is the neg-  
ative used when the clause requires



freely as condition or dependence  
on a portion of the sentence that be-  
longed to another sentence must also  
be regarded by us.

Let us first take up the final sen-  
tence, including besides the final  
final object clauses after verbs of  
bringing for or offering, and after  
verbs of fear. The number of  
participles we used is not very  
large, and they do not appear  
before the time of Newbyke, for  
the majority of cases the final par-  
ticle is expressed. But in some  
instances it seems to be deleted  
general idea of purpose running  
through the whole.

The first example noted in  
Newbyke, from the same, is



ὅπως εἴαν εἰδῇ μὴ μάτην κλύουσά μου

In Soph. Ajax 472, the formal subject is not expressed but is dependent on the general idea of purpose -

purpose is formal

τοῖδ' ἄφ' ἧς γέροντε δηλώσω παρὶ

μὴ τοι φίλον γ' ὀνομαχῆσαι ἐκ κείνου κατὰ

Examples of object clauses are. Dem. Or.

VIII. 142, ἐμελέτησεν ὡς μὴ πτύοντες, μὴ δὲ

ἀπομυττόμενοι φατεροὶ εἶεν, μὴ δὲ μετα-

στρεφόμενοι ἐπὶ θεῶν μηδενός, ὥς οὐδὲν

δαμιάσονται. The last clause with οὐ -

is rather peculiar, following as it

does on many clauses with μὴ

but the construction changed here and

it is not felt as an integral part

of the sentence, so that οὐ is retained

ib. Rep. Lac. VI. 1. Isoc. VI. 94, XX. 13, ὥστε μὴ

περὶ τοῦτ' εἶναι Νικίαν ὅπως συκοφαντῇ





ἡ ἀλλότρια λήφοιτο, ἀλλ' ὅπως μὴ μὴδ' αὖ  
ἀδικῶν κακόν τι πείσοιτο. This is the read-  
ing of Bekker, and Müller and Baiter. 4  
Blacas reads ὅπως μὴ οὐδ' αὖ κτλ. The Mss.  
have simply ὅπως μὴδ' αὖ ἀδικῶν. The  
former seems to require the participle  
ἐκπεπρωμένη and it is easier to see  
how μὴ would have been dropped  
with μὴδ' than with οὐδ' αὖ. So that  
I prefer to read ὅπως μὴ μὴδ' αὖ ἀδικῶν.

Other examples of object clauses are:  
Dem. v. 13, viii. 13, (x. 41). Plato, Laws, vi. 470D.  
Of μὴ with the participle depending  
a verb of fear, but one example has  
been noted, namely Plato Char. 166D.  
φοβούμενος μὴ ἵππετε λάδω δ' ὁρμήσας ἔτι  
εἰδέναι, εἰδ' αὖ δέ μ'. οὐ properly follows  
μ' after verbs of fear (cf Thuc. vii. 25. 7  
δεινός - μὴ οὐ προιδάν τις ὥσπερ περὶ







... occasionally found, which we  
should expect, but it is generally  
explained on the principle of  
adherence. So Sept. Cicero etc.

Εἰσόρα μὲν σκῆψιν οὐκ οὔσαν τίδης,  
also Eurip. Phoc. 1319. ὅπως  
λόγῳ προδῆται τ' οὐκέτ' ὅντα παῖδ' ἔρπον  
Hdt. I. 99, ὅπως ἂν μὲν ὁρῶντες οἱ ὁμόλκεις,  
ὄντες - οἰκίης οὐ φλαυροτέρως οὐδ' ἔς  
ἔνδρα γαδίην λεπτόμενος, λυπεόιατο.

οὐφλαυροτέρως can be explained on the  
principle of adherence then does  
followed as a matter of course.  
Thuc. VIII. 45. 2 ἴνα αὐτῶν μὲν οἱ καὶ τοι -  
... ἔχοντες ἑαυτοὺς ἐν ἑαυτοῖς ἔχοντες  
μοδόν - The Mss. vary in regard to οὐχ -  
some omitting it, others retaining it,  
and still others having μὲν in the margin.  
The majority of MSS. retain it, and the



may be explained on the ground of the casual nature of the participle and its distance from  $\mu\eta$  and  $\delta\epsilon$ .

Dem. XXIX. 46 Cited by Aldrich appears to be a real exception -  $\epsilon\iota^{\circ} \epsilon\gamma \epsilon\iota\kappa\acute{o}\tau\omicron\varsigma \circ\upsilon \delta\epsilon \sigma\pi\epsilon\iota\sigma\mu\epsilon\tau\alpha \delta\iota\alpha\sigma\tau\epsilon\iota\lambda\omicron\upsilon$ . The other passages cited by Aldrich on Dem. XXIX. 46 are easily explained as above.

It reads -  $\epsilon\upsilon\alpha - \delta\epsilon \alpha\upsilon\tau\acute{o}\nu, \alpha\lambda\lambda\alpha \mu\eta \delta\epsilon \epsilon\mu\omicron\varsigma \circ\upsilon\kappa \epsilon\delta\acute{\epsilon}\lambda\omicron\upsilon\tau\omicron\varsigma \alpha\kappa\acute{o}\upsilon\epsilon\omega \tau\omicron\upsilon\tau\omicron \pi\epsilon\pi\omicron\upsilon\delta\acute{\epsilon}\nu\alpha\iota \delta\omicron\kappa\eta$ .

5 - In Conditional Clauses with  $\epsilon\iota$  and  $\delta\iota$  with Verb-Infinitive as chief after the final member, we take up the use of  $\mu\eta$  with the participle in the conditional proposition. There are two broad divisions: first, where the conditional particle is in the first





1876 are expressed, the participle serving to introduce some parallel or subordinate idea; and secondly when the participle itself forms the protasis of a conditional proposition. The latter is much the larger class and constitutes the main development of § 9 with the participle.

But at present we are only treating those cases of the participle in which the principal verb is expressed, so that we must now confine ourselves to the former class.

About two hundred and twenty nine instances of this construction have been noted. The first example is found in the *Odyssey*, but after Homer it does not occur again until we come to *Demosthenes* (1876).



the present, it is found everywhere  
and in all districts of the language.  
As the conditional sentence belongs  
by its argumentative character to the  
end of the participle, abounds in the  
orators, some of the dialogues of Plato and  
in writings like the Memorabilia  
of Xenophon.

The participle appears in a variety  
of forms, sometimes in the nomi-  
native agreeing with the subject of  
the principal verb, sometimes in the  
genitive absolute, and again as the  
object of the verb.

It has been a theory that the prin-  
cipal verb does not influence the par-  
ticiple; is often put in great contrast  
to express the negative. So in respect  
to the form 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.



77  
οαυρον μὴ εἰδὼτα, he says: "nicht  
wegen Eins, sondern weil der acc. c.  
hier einen acc. c. inf. gleich stellt  
wie es richtig geschieht also weil der  
sinn ist 'Er ist ein König der Erde'"  
and in respect to Gen. XXXI. 2. Reuben  
"ἔσθ' ὄνομα μὴ ἔγνω - ἔγνω ὄνομα"

It seems much simpler, however, to  
explain the μὴ as being due to the in-  
fluence of the principal verb rather  
than to resort to such roundabout  
explanations.

(In this class does not present any  
difficulties. After citing a few examples  
by way of illustration, we shall  
simply give the complete list of ex-  
amples in order to show them.  
The first example noted is in  
Gen. XXXI. 2. ὄνομα - ἔγνω ὄνομα



ἐὶ δέ κε πεινῶτος ἀκούσῃς μηδ' ἐνὶ ἑόνῳ

The next example is Soph. Ajax, 1314.

ἀνὰ Ὀδυσσεύ, καὶ ρὰν ἴδ' ἑλγυδῶς,

εἰ μὴ γὰρ ἐγὼ, ἄλλ' οὐκ ἔστιν ἄλλος.

The participle has various purposes, as

we might possibly be due to the same.

But the other explanation is simpler

and better.

Notice again Soph. 411.

ΑΓ. ποῖαν ἄξιον δοῦναι δίκην,

ὃν εὐραδῆς ἐς γῆνδ' μὴ δίκαιος αἶψ'.

ΑΙ. πῶς μὴ δίκαιος.

How μὴ δίκαιος are to be taken together, as the answer shows. But the example will illustrate the force of the preceding condition.

In the following passages it is to depend on the condition, indicated.





debe deus esse deus. —  
καὶ ἄλλοι. Εὐφροσύνη, 145  
311 ἐπὶ τῷ φόνῳ καὶ θανάτῳ, ὡς Περικλῆς  
παρουσιάζει.

Κτανεῖν ἐμεοί κιν' ἔδοσαν, εἴτε μὴ κτανεῖν  
θέλοιμ' ἄχασθαι πάλιν ἐς Ἀργείῳι χθόνα,  
Θεομ. Stoll. I. 4. 19 συμβουλεύω δ' Ὀδυσῆα, ἐν  
οἷς οὐκ ἔστιν ἔξαπατηθῆναι ἑμῶς καὶ τοὺς  
Πελοποννησίους ἐπὶ τῷ καλέσασθαι τὸν ἑαυτοῦ  
λαοῦ διότι, — εἰ μὴ πλέον ἀλλὰ κ' ἂν μὴ  
ἡμέτεροι βόντες εὐνοῖς, ἀπολαύσας ἑαυτοῦ  
μὴ ἐλλοις ποταμοῦ εὐνοῖς ὅς ἐστιν εὐνοῖς

The whole of the first sentence seems to  
be read instead of the first sentence  
ἐν δ' ἐπὶ τῷ εὐνοῖς ἐνεστέ ἀχάδ' ἀ, εἰ μὴ  
κατανοοῦν ἐπὶ τῷ εὐνοῖς ἀχάδ' ἀ, ἀλλ' ἀλλ' ἄλλ' ἄλλ'  
ἔξέουρι τις ἂν of. Stoll's note.

In the second sentence the position of  
the negative deserves notice - εἴτε μὴ.



ἐνδεόδε μὴ τὰ ἔριστα ἀλλ' ἄλλ' αὖτε ἐπὶ  
may be taken with δεύσαν with  
τὰ ἔριστα - τὸ μὴ ἔριστα - δεύσας and so  
where the same construction occurs and  
where μὴ undoubtedly depends on the  
principal verb. But on the other hand  
in Dem (XXVI. 21) ὡς πρῶτα καὶ λέγοντα  
μὴ τὰ ἔριστα τῷ δήμῳ - πάλιν ἐκολάσαντο  
there seems to be no other explanation  
than τὰ μὴ ἔριστα - This phrase is a  
legal formula and occurs in the speech  
of Hyperides (Protagoras) several times  
and in every instance μὴ depends  
on the general idea of the sentence.  
cf. col. viii ὁ δὲ βήτορας αἰ (αἰτίαν ἔχει) λέγον  
τὸ μὴ ἔριστα τῷ δήμῳ col. xx περιελάσαν  
μὴ τὰ ἔριστα τῷ δήμῳ, col. xxxix, εἰς αὐγυγλίαν  
ἔγχετο - βήτορας ὅτι λέγειν μὴ τὰ ἔριστα,  
αὐτῶν, but in col. xi we have τὸ



in a passage in which the context is  
 complete, therefore, it seems better to  
 take the passage from Lysias to which  
 with a few as conditional, rather than  
 with its *Epiora*, as generic.

The complete text of the passage  
 which is with the participle forming  
 part of a conditional proposition  
 occurs as follows:

Homer	Lys. 1. 1	IV. 11. 5	IV. 11. 5	III. 5. 4
Od. 1. 257	Thuc. 1. 1	IV. 11. 5	IV. 11. 5	IV. 5. 8
Iliad 1. 1	Dem. 1. 1	IV. 11. 5	IV. 11. 5	IV. 5. 8
Jan 1317	Eupolis 357. 4	V. 20. 1	V. 20. 1	V. 20. 1
V. C. 276	Democritus	78. 4	78. 4	78. 4
Troch. 411	52. 7	80. 2	80. 2	80. 2
Euripides	Men. 325. 15	VIII. 70. 8	VIII. 70. 8	VIII. 70. 8
Androm 241	Euphorion 10. 45	78. 1	78. 1	78. 1
Andr. 101	Strodotus	X. 10. 1	X. 10. 1	X. 10. 1
Thuc. 242	II. 13	IV. 1. 1	IV. 1. 1	IV. 1. 1
Thuc. 117	III. 69	VII. 6. 27	VII. 6. 27	VII. 6. 27
1198	IV. 157	Cyrt. 2. 6. 22	Cyrt. 2. 6. 22	Cyrt. 2. 6. 22
Tro. 874	VII. 105	V. 4. 18	V. 4. 18	V. 4. 18
Trag. 513	50	5. 13	5. 13	5. 13
	139	VII. 1. 42	VII. 1. 42	VII. 1. 42
Cristophanes	VIII. 94	VIII. 1. 32	VIII. 1. 32	VIII. 1. 32
Clouds 415	IX. 51	Hecl. 1. 7. 19	Hecl. 1. 7. 19	Hecl. 1. 7. 19
Wasps 1118	Phrydides	Men. 1. 2. 27	Men. 1. 2. 27	Men. 1. 2. 27
	III. 14. 1	7. 2	7. 2	7. 2



<i>Generates</i>	IX. 27	XXXVI. 2.32	181B	<i>Cleithron</i> 1108E
174	X. 38	XXXVIII. 3	<i>Solite</i> 291B	<i>Rep.</i> 348E
241	XI. 19 (bis)	(XL. 61)	300A	370E
III. 11	38	(XLVII. 1)	<i>Pat.</i> 136C	III. 293D
IV. 14	<i>Demosthenes</i>	(XLVIII. 2)	164D	IV. 429E
V. 24	III. 23 (bis)	(L. 67)	165E	V. 461B
29	IV. 38	LII. 2	<i>Thilabus</i> 56E	478D
115	(VII. 45)	LIV. 43	<i>Symph.</i> 178D	VI. 492A
81	VIII. 18	LV. 33	<i>Phaedrus</i> 259A	493B
105	IX. 14	LVI. 3	269B	499E
VIII. 17	(XI. 19)	44	( <i>Alcibiades</i> 112B)	IX. 579C
XI. 7	XXVII. 65 220	<i>Thom.</i> VI. 1	<i>Stapp</i> 226E	<i>Laws</i> I. 638C
40	XXVIII. 201	XXI. 1	231B)	II. 653A
XII. 23	XIX. 8. 216	XXIII.	<i>Char.</i> 178E	658A
24	239. 239.	<i>Aischines</i>	<i>Riches</i> 200E	660C
269	267	I. 85 (bis)	<i>Euthyd.</i> 287A	663D
XIV. 61	XX. 24. 43	131	<i>Gorgias</i> 460A	IV. 705E
XV. 42	46. 113	II. 57. 88. 163	461B	VI. 762A
90	137. 139	<i>Hypereides</i>	466E	VIII. 841E
129	XXI. 57. 100	<i>Proclus</i>	482C	844C
XVI. 48	128. 134	Col. XXXIII. - 521	486B	845A.C
50	186. 206	<i>Panaetius</i>	488A	IX. 861A
XVII. 1	XXII. 18. 36,	I. 112	514D	872C
XVIII. 65	62.	<i>Rate</i>	576A	874C
XIX. 32	XXIII. 42. 57	<i>Euthyphro</i> 15B	522D	XI. 921A
<i>Epio. I. 9</i>	68. 77	41E	<i>Meno</i> 71D	923D
II. 1	96. 192	<i>Apol.</i> 41E	85E	924B
VII. 2	218.	<i>Phaedo</i> 62C	97B	936D
IX. 7	XXIV. 35. 44	80E	<i>Law</i>	XII. 944A
<i>Isaacs</i>	95.	<i>Crat.</i> 439E	<i>Stip. Major</i> 292D	9.
III. 63	XXV. 38. 99	<i>Thras.</i> 112D	" <i>Min.</i> 372A	
64	XXVI. 69	221A	<i>Ion</i> 512A	
VI. 52	XXX. 23	221A	<i>Ion</i> 512A	
V. 18	XXXI. 5			
VIII. 11				

We see then from this list that the frequency with which the construction is used depends largely on the nature of the discourse. The demonstrative and the relative occur in combination.





sority, while it abounds in the orators  
and Plato. But it is just these latter  
writers, who, from the nature of their  
writings, have many more opportuni-  
ties for using the hypothetical propo-  
sition, and consequently the participle  
is more frequently found. In the  
same author likewise differences are  
noted. For instance the Protagora of Plato  
does not furnish any examples while  
the Gorgias has nine.

Here too, as in the constructions pre-  
viously treated, *ei* is occasionally found.  
But the instances are very rare in com-  
parison with those in which *si* is  
used. The retention of *ei* can usually  
be explained by adhesion or ac-  
cidentally the negation of fact being retained  
or by the conventionally constant nature



of the sentence. Examples of adjectives  
an. Dem. Iph. Am. 97

εἰ δ' οὐ παρόντος τὰτα πύθομαι σέθεν.

Dem. XXIV. 48, XXIX. 38.

In Aristotle, Works of the sentence -

Causal - εἰ σύ γε

πῶν τόμων ἡμῶς ἀπείργεις

οὔτε τιν' ἔχων πρόφασιν

οὔτε λόγον εὐτράπελον.

cf also Thuc. I. 124. 1, II. 66. 2. Isoc. XII. 120.

Plato, Sym 185 B. (bracketed by Hug)

Sometimes εἰ and πῶς are used in the  
causal clause without any apparent  
difference in feeling. So Dem. XXII. 36.

τῷ γὰρ ἔστιν ἔρεϊδος, εἰ σιωπῶντος αὐτοῦ

καὶ μηδ' ἄν γράφοντος, ὥς δ' οὐδ' ἐν τὰ πολλ'

οἷς το βουλεύοντος αὐτοῦτος πᾶσι λαοῖς

βουλὴν τὸν στέφανον;

ὥς with the participle, expressing the



gender absolute is sometimes found  
with  $\bar{o}\bar{\iota}$  although forming part of a  
conditional sentence. The relation of  
 $\bar{o}\bar{\iota}$  may be due to the cratio-oblique  
force of this construction (see pp. 47  
and 53). Examples are Dem. XVIII. 207.  $\bar{\epsilon}\bar{\iota}\chi\bar{\alpha}\rho\bar{\alpha}\nu$   
 $\bar{o}\bar{\iota}$   $\bar{\epsilon}\bar{\iota}$   $\bar{\rho}\bar{\epsilon}\bar{\iota}\bar{\nu}\bar{\alpha}\nu$   $\bar{\epsilon}\bar{\rho}\bar{\iota}\bar{\sigma}\bar{\tau}\bar{\epsilon}\bar{\nu}$   $\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\iota}\bar{\sigma}\bar{\tau}\bar{\epsilon}\bar{\nu}$   $\bar{\rho}\bar{\alpha}\bar{\nu}\bar{\alpha}$   
 $\kappa\bar{o}\tau\bar{\alpha}$   $\bar{\psi}\bar{o}\bar{\zeta}$   $\bar{\epsilon}\bar{\iota}\bar{o}\bar{\delta}\bar{o}$ , Lysias XIV. 31, Plato Sym. 175.

#### (c) In the Conditional Relative Sentence

A relative sentence frequently implies  
a condition or a general statement.  
The negation of the clause is  $\mu\bar{o}$  ac-  
cording to the principle already laid  
down (p. 48). A participle that forms  
an intimate part of such a clause  
is also negated by  $\mu\bar{o}$ . It is to  
the clause that we now turn once  
more under the general name



of  $\mu\acute{o}$  with the participle in the gen.  
is relative sentences. There are about  
one hundred and twenty  $\mu\acute{o}$  participles  
so used. The construction does not  
occur before Theognis. Neither Homer  
nor Hesiod use it. Nor is it found  
in Pindar although both Homer &  
Pindar have examples of the generic  
relative with  $\mu\acute{o}$  of Homer. Il. 2. 48.  
Pindar, Pythia I. 13: 14. 94.

The first example in which a pa-  
rticiple appears is Theognis 76.  
 $\delta\acute{o}\mu\epsilon\gamma\alpha\iota\sigma\iota\gamma\ \alpha\gamma\alpha\theta\acute{o}\nu\ \alpha\iota\sigma\chi\epsilon\iota\sigma\iota\gamma\ \mu\acute{o}\nu\epsilon\sigma\iota\gamma$   
Clement has but a single example, Epith. 3.  
 $\epsilon\sigma\tau\iota\varsigma\ \phi\upsilon\lambda\lambda\omicron\sigma\sigma\epsilon\iota$  — — —

— — — — —  $\beta\lambda\acute{\epsilon}\phi\alpha\rho\alpha\ \mu\acute{o}\zeta\ \kappa\omicron\iota\mu\acute{o}\nu\tau\omicron\varsigma\ \epsilon\tau\epsilon\rho\alpha\iota$ .

Sappho's use is sparing — it was far  
less common — but more common  
before Homer used it more freely, if we





include phrases like ὅτι or ὅτι μὲν ἔπειτα  
which occur in Boethius 118, 912, Sten-  
Electra 223, Frag. 193, 417.

Christophorus has but two examples the  
rodatus but two. Theocritus and Stru-  
phon, in his historical writing, use it  
more freely. It occurs most freely  
the philosophical works of Stru-  
phon, the later orators, and Plato.

The following table shows the range  
and frequency of the construction.

Thucydides	Electra 223	Alcibiades 2	VII. 74. 3	Oec. I. 16
118	Frag. 1166	Men. 635	92. 6	Hiero VII. 9
417	Frag. 193	640	Thuc. ophi.	(Republ. II. 20)
Andrarchus	417	Thucydides 4. 1	Chrys. IV. 2. 14	De Nat. II. 2
Sekta. 3	101	7. 1	Cys. II. 2. 31	Cy. II. 2. 31
Leptarchus	784	Zenocratus	IV. 4. 31	(Lysias II. 2)
1192 1094	910	2. 13	Thuc. 2. 2. 44	(IV. 3. 1)
CN. 871	1029	Thucydides	(Lysias)	Lysias
CC. 116	Prota. 1	1. 13	(Lysias)	III. 2. 1
Frag. 354	Christophorus	1. 13	1. 13	1. 13
Christophorus	Chrys. 119	Thucydides	2. 3. 7	1. 13
Boethius 118	Frag. 193	1. 13	Hell. 1. 13	1. 13
1192 1094	910	2. 13	2. 13	2. 13



[illegible]

about few passages of special interest  
 or importance deserve brief comment.  
 So Thuc. vi. 90. 6.  $\sigma\upsilon\gamma\gamma\alpha\iota$ , perhaps  
 with  $\sigma\upsilon\gamma$ . The only other instance of the  
 use of the participle  $\sigma\upsilon\gamma\gamma\alpha\iota$  in Thuc. is  
 Thuc. i. 2. 2.  $\sigma\upsilon\gamma\gamma\alpha\iota$   $\sigma\upsilon\gamma\gamma\alpha\iota$   $\sigma\upsilon\gamma\gamma\alpha\iota$   
 Thuc. vi. 3. 2  $\sigma\upsilon$  is used because a def-  
 inite body is referred to  $\sigma\upsilon$   $\pi\alpha\lambda\iota\delta\epsilon\iota$   
 $\sigma\upsilon$   $\rho\omega\delta\omega\mu\alpha\iota\omega$   $\sigma\upsilon$   
 Pseudo Andocides iv. 37, has been in-  
 cluded in the above list, although



And the μὲν unexplainable before  
made. οὐκ οὐκ τὸν μὲν τὸν ἴσον ἐπὶ  
λαῖν, οὓς πολλάκις ἐλέγχοντες εὐρίσκει  
μηδὲν ἀδικούντας, ἀλλὰ τὸν μὲν δέοντα  
τὸν μὲν δέοντα is plainly generic and  
I can see no objection to explaining  
οὓς — μηδὲν ἀδικούντας in the same  
way.

So far further I have only one more  
point to mention. οὐκ οὐκ τὸν μὲν τὸν ἴσον  
ἐπὶ λαῖν, οὓς πολλάκις ἐλέγχοντες εὐρίσκει  
μηδὲν ἀδικούντας, ἀλλὰ τὸν μὲν δέοντα  
τὸν μὲν δέοντα is plainly generic and  
I can see no objection to explaining  
οὓς — μηδὲν ἀδικούντας in the same  
way.



a generic sentence, is not common,  
but it is found, as the following  
examples show. Gen. xx. 32. ὅτε δὲ  
μὴ ποιῶσιν, ib. xxii. 71. ὅτε — μὴ  
προσγραφάμενος — φάινει, — and these are  
sufficient to warrant the use of μὴ  
with the generic sentence.

It is also occasionally found in  
generic relative sentences, where we  
should rather expect μὴ to be used.

<sup>x</sup> cf. Goodwin, *Gr. T.* § 535, Krüger, § 67.4.2 —  
Other examples are Plato, *Phaedr.* 265. d. οὐ γὰρ  
ἔστιν οὐδὲν ἄλλο, ἢ ὅτι — οὐδὲν ἄλλο  
ἔστιν ἢ ὅτι — and perhaps Lucian  
xxvi. 10, — although there the sentence seems  
to be more or less generic, and we should  
not take μὴ — νῦν δέ, ὅτε μὴ μόνον ἰν' πευκάς  
μηδὲ βαβουλευκῶς — but also in c.





to Aeschylus Agam., 13.

ἴδ' ἔν' ἵ' κακί' ἀγνοῖν ἄνθρωπος ὅτι  
εἴθε τοῖσιν οὐκ ἔστιν ἄλλο τι

Older passage would suffice to  
plain to here. Also Eurip. Sup. 425.

ὅταν ποτὴρὸς ἀγίῳ κτῆρ' ἔχῃ

γλώσση καὶ σὺν δῆμον, οὐδ' ἂν τοῦ πρῶτον

The participial clause is here separated  
from the principal sentence.

Plato, Theaet. 195 C, ὅταν ἴνα κἀτα τοὺς  
λόγους ἄλκῃ τις ἐπὶ καδείας οὐδ' οὐδέ  
τις καὶ τοῦτο. Older passage again.

Generally we have ὅσοι, ὅσα κτῆ, but  
occasionally οὐ is found. So here.

I. γ. ὅσοι ὄντες οὐδ' ἀδέσιοις κἀτα

ἔχουσιν, Plato, Phaedr. 134 B, Aristoph.

Plutus 715. οὐς again shows its

tendency to take οὐ in spite of the force

of the principal verb in Isoc. 11. 6.



ὅταν ὁρῶμεν ἡμᾶς μισθούτους οὕτως ἐκτροχό-  
τας τὰς συμφορὰς, ὡς οὐ δάδες ἄλλοι πά-  
ποτε - τοὺς δὲ μὴ δὲ τὰς εὐτυχίας φέρειν  
δυναμένους

7 The Elliptical Expressions εἰ μὴ, ἔσθ' ἢ  
ἐστ' μὴ with the Participle.

Closely connected with the last two  
classes are certain elliptical expressions  
with εἰ μὴ and ἔσθ' ἢ or ἐστ' μὴ in  
which the participle is occasionally  
used. At first the principal verb  
was doubtless supplied from the  
context and we had an ordinary  
conditional or generic relative sen-  
tence. But as time went on the el-  
lipsis became less apparent and  
εἰ μὴ and ἔσθ' ἢ or ἐστ' μὴ became mere  
phrases with the meaning 'except



and were used to limit a preceding assertion. With this force we find them used, not only with the participle, but also with nouns and adjectives. This is the explanation usually adopted for this construction, but for a different one see Madrig. Syntax, p. 206, who takes  $\mu\acute{\iota}\nu$  with the participle as a negative condition, the  $\epsilon\acute{\iota}$  being added merely to strengthen the conditional force.

The passage in which the participle is employed now is as follows  
Aeschylus, Agam. 1139.

οὐδ' ὅς με δ' ἄπο τῆς τάδε καὶ ἤσπες;  
οὐδέ τις·  $\epsilon\acute{\iota}$   $\mu\acute{\iota}\nu$  γενέσθω πάντες.

We could supply here ἐπὶ δ' ἄπο ἤσπες but it is not necessary.

Euripides, Medea, 369.



καὶ οὐκ ἔστι με ἡμετέρα δούλη  
ἐμὴ καὶ κυρία σου ἢ ἑξαμήνη.  
else (Kera 2, 118). (Cristoph, Clouds 229, Pro-  
ment 214, Thuc. v. 44, 5; vii. 38, 1, Xen. Cyr.

IV. 26. Note (Cristoph, 229, Pro-  
ment 214, Thuc. v. 44, 5; vii. 38, 1, Xen. Cyr.  
in which both ἐμὴ and ἐμὴ are  
found, although the clause with ἐμὴ  
is bracketed by Wehrst.

With ἐμὴ the original con-  
struction in which the verb had to  
be supplied... φολκὰς γὰρ οὐκ ἔστι  
ἀλλ' οὐδ' ἐμὴ καὶ σὺτος, ἐμὴ ἰδὲ,  
ἀλλ' οὐκ ἔστι.

With ἐμὴ καὶ σὺτος the sense is  
clearly "I am not" and the verb  
seems to have more of a  
conjectural character.

ὅτι γὰρ ἐμὴ καὶ σὺτος  
καὶ γὰρ φολκὰς οὐκ ἔστι καὶ σὺτος.





μὴ χειρὶ ἑστίωσι.

without killing him with your own  
hands.' cf. Luke Mark. 12.14,  
ὅσον γ' ἔν σοι μὴ ποτιφύωι χεῖριν,  
Lucan. 9.54, εἰς τοὺς μὴ εἰς ἀπο-  
κτεῖν ἀλλ' εἰς μὴ τεργατοῦντες τὸν αἵμα  
φόν κα, χαλῶσαι μέγιστον ἀσέβηται.  
For εἰς μὴ see Thuc. I, 111.1 ἡς μὴ,  
γῆς ἐκράτου εἰς μὴ προϊέμεν πάλιν  
ἐκ τῶν ἑαυτῶν. ib. IV. 16.1.

In the sense of 'almost', 'all but', εἰς  
ὅν ~~was~~ used and the union is so  
close that εἰς is retained even in  
a construction that demands a γ,  
cf. Thuc. I. 11.1 εἰς ὅσον ἐκ τῶν ἑαυτῶν  
ἐκ τῶν ἑαυτῶν ἀσέβηται.  
εἰς ὅσον.



# 1 With the Infinitive.

The infinitive regularly takes  $\mu\eta$  exact after verbs of saying and thinking and even after those which only have an assertative force, as we shall see below. A participle depending on such an infinitive is also generally negated by  $\mu\eta$ . It is to the use of  $\mu\eta$  with the participle that we now direct our attention. The subordinate clauses which belong under this head have been already treated, namely, the indirect imperative (pp. 54 ff.), after such verbs as  $\epsilon\pi\alpha\gamma\alpha\gamma\epsilon\iota$  (pp. 54 ff.), the indirect optative after verbs like  $\epsilon\lambda\chi\theta\epsilon\iota\varsigma$ ,  $\delta\iota\delta\omega\iota\varsigma$  (pp. 65 ff.) and finally after verbs of swearing (pp. 68 ff.). We have now to consider the occurrence of  $\mu\eta$  with







and its main force which is  
or ἀρσεν, where the participle is  
causal, but takes  $\mu\eta$  owing to the force  
of the infinitive.

Pindar has two possible instances  
of this construction, although both  
are explained otherwise by some  
scholars. The first is *Stemna* V. 14,  
 $\epsilon\iota\sigma\epsilon\sigma\tau\epsilon \mu\epsilon\gamma\alpha \epsilon\iota\sigma\epsilon\iota\tau\epsilon \epsilon\upsilon \epsilon\iota\theta\eta\varsigma \kappa\epsilon \mu\eta \kappa\epsilon$   
ascribes  $\mu\eta$  to the force of the infini-  
tive and this seems to be a possible  
explanation. The second is in the  
Odes of Pindar, takes  $\mu\eta$  with  $\epsilon\upsilon \epsilon\iota\theta\eta\varsigma$   
and makes it subjective - "beardian  
is not justly" The force  
of the negative certainly militates a-  
gainst this explanation, although





The other passage is *Memor. VIII. 11*,  
ἐγὼν οὐδ' ὅτι κριπὸν μὴ ὑπάρξει ἐν ἡ. ἔρ.  
ἐχάσιν οὐδ' ἐπὶ τῶν ἐπαύσεων ἐκ τῆς ἐν ἡ. ἔρ.  
ἐκ τῆς ἐν ἡ. ἔρ. Here Kumpel explains μὴ  
as being due to the conditional form  
of the participle. It seems to me  
that the conditional form  
is very faint, and that the participle  
is simply descriptive, - without wan-  
dering. In this event μὴ depends  
on the infinitive.

It may be well to notice here that  
these two classes, conditional and  
descriptive, are very close to  
each other, and it is often hard to tell  
where one ends and the other begins.  
Take for instance an example like  
*Euripides, Stroph. 400*.



οὗτοι πέφευκα μέγιστος, ὅς τις μὴ, καὶ ἄλλος  
 ἐξ ἡς τοριζοῖται τὰς εἰδὸς καὶ ἀπορρέουσιν.  
 where by comparison with Gen. iii. 21,  
 and Isaiah XL. 3, where the same con-  
 dition is found. The participle is used as  
 participle as conditional, but in all  
 of these cases it is not different in  
 the force of the infinitive. One is obliged  
 to pass to the infinitive, in such cases  
 and no two persons would be  
 likely to make exactly the same  
 classification.

These passages, as well as those from  
 Thucydides show the difficulties we are  
 encountering under this head. Other doubt-  
 ful passages are: Eurip. Medea, 422  
 καὶ αἱ δὲ συγγράμματα λέγουσιν  
 ὅτι οὐκ ἔστι, μὴ πύσχος καὶ ἄλλος ἐνὰ καὶ ἄλλος,  
 where there is apparently no other



explanation. It may be to make it de-  
pend on the infinitive\*. (Ukew, p. 188,  
would prefer  $\epsilon\upsilon$ .)

Thuc. II. 83.5,  $\epsilon\iota\delta\acute{\omicron}\tau\omicron\kappa\acute{\iota}\kappa\lambda\omicron\nu\iota\omega\iota\tau\epsilon\upsilon\acute{\omicron}\nu$   
 $\epsilon\varsigma\mu\acute{\epsilon}\gamma\iota\sigma\tau\omicron\nu\epsilon\iota\delta\acute{\omicron}\iota\iota\eta\sigma\alpha\nu(\alpha\epsilon.\kappa\omicron\iota.\eta\sigma\alpha\iota)\mu\grave{\eta}$   
 $\epsilon\iota\delta\acute{\omicron}\nu\tau\epsilon\varsigma\delta\iota\acute{\alpha}\kappa\epsilon\delta\omicron\nu$ , ib. III. 16.1.  $\epsilon\upsilon\delta\acute{\omicron}\nu\alpha\iota$   
 $\phi\alpha\upsilon\lambda\acute{\omicron}\mu\epsilon\iota\omicron\varsigma\epsilon\iota\iota\alpha\delta\kappa\epsilon\delta\omicron\alpha\varsigma\epsilon\nu\nu\acute{\omicron}\kappa\alpha\iota\iota\iota\iota\alpha\lambda\lambda\iota$   
 $\epsilon\iota\delta\acute{\omicron}\iota\gamma\acute{\epsilon}\epsilon\iota\sigma\epsilon\mu\grave{\eta}\kappa\iota\kappa\acute{\omicron}\nu\tau\epsilon\varsigma\iota\omicron\epsilon\pi\acute{\iota}\Lambda\acute{\omicron}\nu\theta\eta$   
 $\kappa\alpha\iota\iota\omicron\epsilon\pi\acute{\iota}\Pi\epsilon\lambda.\epsilon\pi\acute{\iota}\delta\omicron\nu\beta\alpha\iota\lambda\acute{\omicron}\varsigma$   
 $\delta\mu\acute{\iota}\kappa\omicron\delta\alpha\epsilon$ , ib. VIII. 44.1.  $\eta\gamma\acute{\alpha}\mu\epsilon\iota\omicron\varsigma-\delta\omicron-$   
 $\nu\alpha\iota\epsilon\iota\sigma\alpha\iota\epsilon\iota\sigma\alpha\iota\epsilon\iota\sigma\alpha\iota\epsilon\iota\sigma\alpha\iota$   
 $\epsilon\iota\sigma\alpha\iota\epsilon\iota\sigma\alpha\iota\epsilon\iota\sigma\alpha\iota\epsilon\iota\sigma\alpha\iota$   
explanation of all these passages seem  
to be the dependence of the participle on  
the infinitive. It is true that  
in the first case the participle could  
be explained as conditional, but more

Paul. II  
ἀντιπρ.

\* It is not clear to what extent the



in the 5th. x

See also *Symon* XXIV. 18, τοῖς πάντεσσι  
ἔδωκε ἑὺχαρίστησιν μηδὲν αὐτοῖς προσέχον  
ἔρριψεν, where the participle, though at  
first sight, with the case of the noun, seems  
really to belong to the infinitive.  
Similar passages are *Isoc.* III. 66; X. III.  
289,

in which the participle  
seems to be used instead of the  
infinitive. πρὸς τοὺς τοιούτους ἄρχοντας  
ἰβήων φεύσασθαι αὐτὸν καὶ μείσαι ἑμάρ-  
τηρα φήσονται ἢ κάμνοντε πρὸς ἑαυτοὺς  
ἢ ἀσκούετε πρὸς ἑαυτοῖς. *Isoc.* IV. 15  
ἀλλ' οὐδ' ἄλλοι, ἢ πρὸς καθαριότητα καὶ  
τὰ ὅτι δέονται. The participle seems

\* of *Symon* IV. 15 and *Isoc.* VIII. 12, which are





be explained as conditional, but from the preceding part of the sentence we should expect the infinitive to be used also, for which, however, Plato

Laws, VI. 743 E, where a similar construction is thus explained by Stallbaum Notice finally Laws, IV. 717 D. E. δεῖν ἡσέμεν δὲ γενέσθαι τὰ φησὶ μὴ σφραγεστέειν καλλίστην, μὴ δ' ὀρεσίζεσθαι τὴν εἰσισημέναν ὄγκων, μὴ δ' ἐλάνοιεν, where the participles depend on the verbal idea in ὀρεσίζεσθαι, which equals ὀρεσίζειν καὶ διορίσθαι, so Stallbaum.

The only sick of passages — where the participle with μὴ forming part of an infinitive relation <sup>occurs</sup>







This construction the Greek is usually ap-  
parent. It is either due to adhaerence,  
as in Eurip. Frag. 578:

ὡς ἂν ἐν ποταμῷ κεντὰν ἔσται ἡ δαίμων

Thuc. II. 65. 8, VIII. 68. 4, Isoc. VIII. 25, Xen. Cypr.  
II. 1. 16; or a verb of saying or thinking  
precedes and throws the image of oratio  
obliqua over the whole sentence, as  
thus produces ὅς as the negative of the  
affirmative or perhaps the opposite in  
fact to the affirmative.

In Xen. Oec. VIII. 21, the negation must  
be taken with the principal verb,  
otherwise we should have πῶς  
ἐφ' ὅτι καὶ οὐκ ἔστιν ἀπὸ τῆς αὐτῆς ἀπορίας



ἡ ὑπερβαίνειν εἴτε καὶ ἀλλ' ἄνθρωπος,  
also Dem. 18.5, οὐ δὲ ἔφηνεν ἵνα  
οὐδὲν ἀλλ' ὑπερέως προσέγεοι τῇ χυλῇ,  
πράγματα, οὐ βιάμενος ἡρεμῶν.

In Dem. 18.25 the emphasis on the fact  
doubtless caused the retention of οὐ.

Ἐποπὸν εἶσι καὶ τῶν δικῶν ὑμᾶς δι-  
έδοκεν αὐτὸν οὐ τὰ οἴκια ποιεῖντα.

In 18.28 the negative changes from  
μή to οὐ after εἴσε. The sentence is long  
and the principal verb at the end in  
the indicative. Perhaps Dem. started with  
the intention of using the infinitive,  
but changed his intention before  
he finished the sentence, thus causing  
the change in the negative.

Supplementing the text of the  
Demosthenes, 18.28.28





place of an accusative with the infinitive after verbs of sense action...  
The negative of this participle is generally *et* when the force of the *causa obliqua* is strongly felt, except as we have already seen (pp. 48 ff.) when the principal verb is in the imperative mood or expresses a condition...

But even when the *causa obliqua* is weak, as in the cases we frequently find *pro* with the infinitive and the participle after *vidē*, *repē* and similar verbs. The explanation advanced for this apparent anomaly is as follows: The verb of knowing or thinking is no longer *verbum sensus* but becomes *verbum voluntatis* to all intents and purposes a verb of will, and hence takes *pro* after the usual manner.



Οὐ γὰρ ἐστὶν ὁμοῖον

αὐτῶν διὰ μέλει καὶ τῶν αὐτῶν γράμματα



175 *ἐκείναις*.

Not only after these verbs of knowing  
and thinking, where asserative force  
is easily postulated, do we find this  
construction, but also after verbs  
of showing, *ἐκείναις*, *ἐποφείναντες*, etc.  
in the asserative, as in the  
text. See Eurip. *Medae* 970.

*καὶ ἡνὶκε ἰσχυρὰ μὴ δέχουσαν ἐν ἑαυτῇ*  
Similar examples are Dem. (Cicero) 1.12  
Isoc. XII. 58, (*ἐξ ὅπου τις εἶπ*), XV. 144 (*ὁμοίαν*  
(*ὁμοίαν* *ὅτι* *μὴ*)), Dem. XIX. 212 (*ὅτι ἡ ἐκείνη*  
*ἐκείνη*), XXV. 100 (*ὅτι ἡ ἐκείνη*)  
Plato *Euthyd.* 286 a.

Not only after these verbs of showing  
Here as above, but it is rather common  
after verbs of showing, as in the text  
and Thucyd., §§ 688 and 689, explaining the  
irregularity, in the use of *μὴ* in the



... class as well as in the latter.  
By saying that "the fixed earlier use  
of *no* in the latter construction is due  
to the influence of the latter construction  
of *no* in the former." The former  
construction is the earlier one.  
It seems better, therefore, to resort to  
the explanation adopted above.

#### 10 - The Interrogative Sentences.

(1) The last class of the first division  
of the subject, *Interrogative Sentences*,  
with the participle in the inter-  
rogative sentence.

*No* is the regular negative in  
direct questions - when the answer ex-  
pected is negative, or when the ques-  
tion is put in a dubitative form.





either with the subjunctive which is  
the interrogative form of the prohibitive,  
(cf. Lat. *Ne*, Thado. 49a), or with the optative  
with *ŕ*, which implies permission.

The direct question *ŕe* 'is it?' with  
a subject would have been without  
direct form, and also in the second  
person of the imperative, *ŕe* 'do it'  
with *ŕe* - *ŕe* or *ŕe* - *ŕe*, where,  
however, *ŕe* is also found.

In most of these classes we find  
just with the prohibitive, which with  
an *ŕ* substitutes for the prohibitive  
stand, but in forming a negative  
make part of the interrogative sen-  
tence.

(Of the direct question, that. expect.

---

<sup>1</sup> cf. Goodwin. *Maori and Dialects*. §§ 291-292.



or. anticipated a negative answer, but  
a single example - has been noted  
- which, with the barbit  
appears i.e. Plato, Sophistes 267a

Μὰρ δὲν πάντες ἐπιστυχάνουσι, εὐδο-  
ξία δὲ καὶ ἡ ἀρετή, καὶ ἡ ἀρετή ἡ ἀρετή  
ἡ ἀρετή ἀρετή, καὶ ἡ ἀρετή ἡ ἀρετή  
ἡ ἀρετή ἀρετή, καὶ ἡ ἀρετή ἡ ἀρετή  
ἡ ἀρετή ἀρετή, καὶ ἡ ἀρετή ἡ ἀρετή

πάντες προσύνα, πάντες εὐφρίσθαι  
μήδ' ἐπερέρως μήδ' ἐποκάρφας  
καὶ πὸν χάριτος

Plato, Sophistes. 215E, possibly we may also  
include here sentences like Plato  
Timaeus 43a. λέγουσι γὰρ οὖν, καὶ δοκῶ  
εἶναι οὐ φάσμα λέγειν. πᾶς γὰρ ἔν μιν  
φαῖδός γε ὄντες, which commentators  
usually explain - by the kalin form.



lation. "quippe cum or qui", if also  
for similar examples (Ueib. n. 1410 &  
Lauer 639 & 2).

If the dubitative question is put in  
an indirect form — μήτις —  
retained. Examples are Theognis, 919,  
φρονίψα τοῖσιν ἐν τῷ τῷ προτέρῳ.  
δ' μήτις ἔχουσιν ἄρχη φίλοι ἐν κακότητι καὶ.  
Ueib. n. 1410 & 2.

ἐμὸς καὶ πρῶτος  
πόδας ἐν προτέρῳ ῥῶτα καὶ τετραγώνῳ.  
Hes. Op. n. 1410 & 2, Stoll. v. 14. 29, Isacius,  
iv. 14, σκεπτόμενοι τὸ ἔργον πρῶτος μὲν εἰ  
ἐποίησεν ἰσὺς θεοδότης, ἔπειτα εἰ μὴ  
ἐποίησεν ἰσὺς θεοδότης. Ueib. n. 1410 & 2.  
ἔπειτα μετὰ τὸν ἀνερωτῶν πέτεται.  
ἔχουσιν ἐν αὐτῷ ἀσπασίῳ ἔχουσιν μήτις  
σοφός αὖν — μήτις ἀπαθής  
Ob. n. 1642, 1682. Rep. n. 1186, vi. 100. 5.









is a correction of the editors. The  
 MSS. have simply  $\text{ἴδωκε}$ .

(Note Sophocles, 222 B,  $\text{ἴδ' ὁ δ' ὄν, καί-}$   
 $\text{φρις εἴτε μὴδ' ἰδὲς ἤμερον, εἴτε ἐν-}$   
 $\text{δρώμε, μὴδ' ἰδὲς ἤμερον.}$

Other examples are Chat. 171 C, Laches  
 184 B, 189 C, Laws I. 856 B, II. 962 E.

The following table shows the  
 number of occurrences of the  
 preceding pages in which the  
 use of  $\mu\eta$  with the participle  
 depending on the principal verb  
 of the sentence has been treated.



	Inspiration	Epiphany	C.A.	Grace House	Conduct	Epiphany	Epiphany	Epiphany	Epiphany	Epiphany	Epiphany
April	1	1	1	1	1	1	1	1	1	1	1
Period	2	3									
Epiphany	7	2	1	1	1	2	1	1	1	1	1
Epiphany	1	1	1	1	1	1	1	1	1	1	1
Epiphany	5		1	1	1	1	1	1	1	1	1
Epiphany	8	1	1	3	3	4	2	2	2	2	2
Epiphany	22	9	1	1	7	11	2	4	1	1	1
Epiphany	1					1		2			
Epiphany	2	1	1	1	1	1	1	6	1	1	1
Epiphany	4	1	1	1	2	2					
Epiphany	5		1	2	8	2					
Epiphany	16	2	1	1	10	5	1	1	4	1	1
Epiphany	11	2	1	5	30	19	1	1	2	3	90
Epiphany	14	7	1	13	130	34	2	1	1		111
Epiphany	40	2	1	5	75	49	1	1	1	16	252
Epiphany	138	34	4	30	270	129	15	216	17	28	551



From this summary we see that the  
use of  $\mu\eta$  with the participle is a clause-  
particle, and is not confined to  
epic poetry and not much more frequent  
in lyric. It begins to be common in the  
dramatists, and reaches its highest devel-  
opment in both in respect to frequency  
and variety of construction  
in the orators and Plato. In many of the  
longer orations the participle could not  
possibly be resolved into a finite verb  
without great awkwardness, and we  
must conclude contrary to Allen's view  
that the  $\mu\eta$ -participle construction  
exerts a sufficient influence on an  
orator's language to cause it to be  
more fully developed and  
not be negatived by  $\epsilon\omega$ .



The Independent Participle with *pro*.  
 We turn now to the second main division of our subject. We have seen in the preceding pages what influence the principal verb exerts over a participle that forms an integral part of the thought. We have now to consider what effect is produced by the participle itself implies has on the choice of the negative.

According to the principle already laid down in the introduction (p. 30), when the participle can be resolved into a declarative sentence it takes an *affirmative* or, but, when on the other hand it represents a conditional proposition it must have *pro*. This is the element that lies at the base of





independent use of the participle with  
a 3<sup>d</sup> principle may appear in  
a variety of forms—it may repre-  
sent the protasis of a condition, the  
apodosis of which is either expressed  
or understood; it may take the  
form of a consecutive sentence; it  
may appear in a copulative construction  
with or without the article, &c.  
in all of these uses it is the condi-  
tional element that requires to be  
marked here.

The two main classes into which these  
constructions fall are: first, those in  
which the conditional force is act-  
ually expressed in the form of a  
condition, the participle representing  
the protasis; and secondly, those in  
which the conditional force is



in the generic sense of the participle,  
generally with the article, but you  
know as the Greek takes them in  
this order.

1. The Conditional Participle with  $\epsilon\iota$ .  
The Greeks were not very fond of the  
conditional participle. It was too short  
every day, the imperfect for them. Hence their  
avoidance of it in lower and drossier.  
In classical Greek we have noted about  
six hundred examples of the conditional  
participle with which the negative  
particle is employed. But even when  
thus negated the conditional force  
is sometimes hard to distinguish  
and this difficulty is increased when,  
as we have already seen in connection  
with the negative, the  $\mu\eta$  is omitted.



due to some other cause.

The cases that are absolutely certain are those in which the antithesis is used in antithesis to or parallel to it with the finite verb, *quidam* &c. being frequently employed to bring out the antithesis more clearly.

The whole class of the conditional particles that we first directed attention. This number is not large and the construction belongs chiefly to prose. To take an extreme case first notice how two different authors describing about the same subject and using almost exactly the same words employ the one the participle and the other the finite verb.

In Aeschylus, Septem 427 fol. Caba-



ἔκ τ' αὖτε γὰρ δέδωκεν ἐκπέσειν πόλιν  
καὶ μὴ δέδωκεν.

while Euripides in the Suppliants uses ἔκ τ' αὖτε γὰρ δέδωκεν ἐκπέσειν πόλιν.

καὶ μὴ δέδωκεν.

περὶ τοῦ δέδωκεν, ἢ τοῦ μὴ δέδωκεν.

If we cannot draw any inference as to the use and meaning of the participle by these two authors. Doubtless they both draw from the same source. But intentionally varied the construction that he might refer us to the directly from the source.

the same source.

ΟΙ. ἔλθ' εἰς τόδ' ἄγχι μὴ δάχων γε τοῦτοῖσιν

ΘΕ. πολλῶν γε μᾶλλον, ἢ φρέσιν, διόλιν ποῖ

Εὐριπίδης, ἔκ τ' αὖτε γὰρ δέδωκεν ἐκπέσειν πόλιν. The sentence is heightened by the use of εἰ.

ὡς ἢ δέδωκεν ἐκ, καὶ οὐδ' ἐκ φρέσιν ποῖ.









Meno 98C, Rep. I. 337E, v. 1159C, Laws vi.  
783E, vii. 820D, 822C, xi. 930B, Philom.  
Frag. 9B with ( $\mu\eta\epsilon\iota$   $\epsilon\iota\sigma\iota$ ).

These examples show better than any  
others how nearly the Greeks had come  
to regard the participle as a substitute  
for the finite verb.

We turn now to those conditional  
participles which stand by themselves  
and do not have this antithetical or  
parallel clause to render certain the  
conditional force. We are then left to  
the general context to decide as to the  
nature of the participle. Sometimes  
the decision is by no means easy,  
as the conditional force is frequently  
not very strongly expressed when the  
apodosis is not expressed.

We shall now consider a few examples



... surpassed by the generic practice with  
... poetry it is found in all spheres  
of literature, but abounds most in  
... doubt statistics would prove,  
... conditional proposition than any other

This class is too numerous to permit  
us to cite all the passages in which it  
occurs. The following table shows  
the range of the expression.



Authors		Authors	
Homer	1	Christophanes	8
Herod.	--	Comici Min.	6
Epic Poets not including Pindar	2	Herodotus	30
Pindar	—	Thucydides	48
Aeschylus	11	Euophron	52
Sophocles	11	Crators	161
Euripides	30	Plato	202
Tragic Min.	1	Total	560

The history of this avoidance has been a subject of much discussion. The conditional participle with  $\mu\acute{o}$  and even this is not a good case as the negative particles mostly with the following nouns. The passage in question is II. XIII. 777.  $\text{Ἄντιο φῶ μὴν γε σάωσεϊο λαὸν Ἀχαιῶν ἀλκῆς μνησάμενα, μὴτ' ἐκρουσσοῖτο φέβοντο}$ . This avoidance of  $\mu\acute{o}$  with the conditional participle in epic poetry





certainly not due to a lack of opportunity, to use it. Doubtless it is caused by the adjectival nature of the particle itself, & which is already been made, and to some extent, to combine with any thing, but the use.

The other very notable thing in the particle, is that it is found only four examples; while Lysias, Demosthenes & Hypereides (in the single speech examined) do not use it at all. In the dialogues of Plato also we see the same variation. The Parmenides, for instance, has twenty seven examples, while the Protagoras, a slightly longer dialogue, has but one, and the Gorgias, a much longer dialogue.



Some subordinate classifications and  
some few passages that need expla-  
nation - will now be mentioned.

We sometimes find  $\gamma\epsilon$  with the impos-  
sible equivalent to a conditional, with-  
out the  $\epsilon\iota$  particle, as in the following  
examples: Euripides, *Alkestis* 1106.

ἐν δὲ τῷ φόβῳ

αὐτὴν φόβος τε συγγενὸς τὸ μὴ εἰδέναι  
σχέσει τότ' ἄνθρωπον καὶ κατ' εὐφρόνην ὀρεῖται,

καὶ τὸν φόβον τὴν μὴ συγγενὸς ὀρεῖται.

$\gamma\epsilon$  is sometimes added to strengthen this  
force, as in Euripides, *Alkestis*, 1106,

χρὲ', οὐδ' ὅτ' ἄν γε μὴ μέλλοντος ὀρχήσιν ἐμὸν.

Other examples are Euripides, *Helena* 1001,  
1052, *Heracleidae* 264, *Tragic Mimos*, *Trag.*  
*Incert.* 166, (Menander *Mon.* 563). *Thuc.* v.  
41.2, *Dem. Anab.* i. 9.13, *Plato Phaedr.* 260d.



Rep. v. 465 B, IX. 586 E, Laws VIII. 824 B, 844 A,  
II. 191 B.

In Sophocles, OR. 289, there is a construction  
unusually parallel to that here rather  
noted. It is the oft cited passage:-

πάλαι δ' ἐμὴ παρὰν διαμάσσειται.

ἐμὴ παρὰν = εἰ μὴ πάρεστι and this  
full expression is not infrequently  
found. cf. Thuc. IV. 81. διαμάσσειται  
ἐμὴ παρὰν ἐν τῷ ὅρῳ.

It may, however, include in this same  
category of μὴ with the participle ὄν-  
τος of condition these cases in which  
the participle is used after ὅτι or ὅταν  
and is equivalent to the phrase of  
a condition. So Dem. Cyt. III. 2. 16,

ὅτι ὅταν ὅτι ὅταν μὴ διαμάσσειται. cf.  
Aristotle's note. Other examples are

Cyt. VIII. 2. 13, Hell VI. 5. 44, Lycurgus XXV. 54.



Ulat Protog. 312A, Syms. 218D, Slip. Maier.

2923

In Soph. O.R. 1368 we have another example of the principle.

Again we find the principle of the principle (the principle of the principle) in the case of the personal instead of the impersonal construction. It really stands for a principle of the principle. In the expression 'stand, however, the principle may be explained as conditional. Only two other examples have been noted in Classical Greek, namely Lycurgus and Demosthenes (1874).

The equivalence of causal and conditional is evidenced by the principle in the

\* Not-examples in - post-classical Greek of Patrick & Soph. 1874





of the most direct lines by which later writers arrived at the use of  $\mu\eta$  with the purely causal participle. It may be well, therefore, to cite some examples of this construction, before we easily they could be lead astray.

Take, for instance, Christoph, Clouds, 1992,  
 $\alpha\pi\omicron\ \gamma\grave{\alpha}\rho\ \theta\lambda\omicron\upsilon\mu\alpha\iota\ \mu\eta\ \mu\alpha\delta\iota\upsilon\gamma\lambda\omega\tau\iota\sigma\iota\ \rho\omicron\phi\epsilon\iota\tau\epsilon\iota$ ,  
'for want of learning' I am blundering.

Hdt. III. 65,  $\epsilon\upsilon\tau\omicron\varsigma\ \mu\grave{\alpha}\nu\ \tau\epsilon\tau\epsilon\lambda\epsilon\upsilon\gamma\eta\kappa\epsilon\iota - \tau\omicron\upsilon\tau\omicron\upsilon\ \delta\epsilon\ \mu\eta\ \kappa\epsilon\iota\tau\iota\ \epsilon\omicron\sigma\iota\tau\omicron\varsigma - \gamma\iota\gamma\iota\epsilon\iota\ \delta\epsilon\ \mu\omicron\iota\ \alpha\lambda\lambda\alpha\ \gamma\kappa\alpha\iota\acute{o}\tau\omicron\tau\omicron\iota$  - 'since he is no longer living', but this is put in a conditional form. cf, Plato, Sym. 180 C,

$\epsilon\iota\ \mu\grave{\alpha}\nu\ \gamma\grave{\alpha}\rho\ \epsilon\iota\varsigma\ \eta\tau\iota\ \circ\ \epsilon\pi\omega\varsigma\ \kappa\alpha\lambda\omega\varsigma\ \alpha\tilde{\iota}\nu\epsilon\iota\chi\epsilon\iota$ .  
 $\tau\omicron\upsilon\tau\omicron\upsilon\ \delta\epsilon\ \sigma\upsilon\gamma\alpha\rho\ \epsilon\sigma\tau\iota\ \epsilon\iota\varsigma\ \mu\eta\ \epsilon\pi\iota\omicron\varsigma\ \delta\epsilon\ \epsilon\iota\delta\omicron\varsigma$   
 $\omicron\rho\theta\acute{o}\tau\epsilon\rho\acute{o}\nu\ \epsilon\sigma\iota\ \iota\kappa\iota\epsilon$ .

Plau. Mem. I. 6. 12.  $\delta\iota\kappa\alpha\iota\omicron\varsigma\ \mu\grave{\alpha}\nu\ \epsilon\upsilon\tau\iota\mu\epsilon\iota\ \epsilon\iota\varsigma$ ,  
 $\delta\iota\iota\ \omicron\upsilon\kappa\ \epsilon\gamma\kappa\alpha\tau\alpha\tilde{\iota}\varsigma\ \epsilon\pi\iota\ \mu\alpha\gamma\omicron\nu\epsilon\gamma\epsilon\iota\alpha$ .







(other examples are - Gen (XIII. 36), XXXVI. 6,  
XXXIX. 35,

We see then from passages like these and  
some few others to be mentioned later  
in which  $\mu\acute{o}$  seems to be used with  
the purely causal particle, however  
some what susceptible for the dialect  
shades of the language had been settled  
to some extent and who were at  
work striving for that ideal union

---

Spicker, A.G.P. VI. 323, who says that the  
particle has no conditional form and that  
" $\mu\acute{o}$  follows  $\epsilon\rho\omega\lambda\omicron\gamma\omicron\upsilon\rho\mu\acute{\epsilon}\nu\omicron\varsigma$  grammatically  
as the regular negative after that verb".

But the similarity of the language with  
the others cited above leads me to be-  
lieve that it may be contained in the  
same group as the



more forcible and expressive, could be  
used as a participle, and the Greek  
negative of the causal participle.

The one is a far rather difficult passage  
in which the conditional force of the  
participle is not very manifest, but  
which I think may be viewed under  
this head.

The first is Soph. Trachin. 110.

τίς ὦδ' ἐν ἄραις πρέσβει

παλαιῖς μιν ἰσχυρῶς ἐκείνην ἐκείνην ἐκείνην ἐκείνην ἐκείνην

The participle is generic, compatible with  
the usual explanation when it is difficult  
ty. (Cicero p. 229) παλαιῖς ὦδ'. I believe  
however, that while the participle is gen-  
erally temporal there is sufficient condi-  
tional force in it to warrant the use  
of μὴ.

Att. vi. 130 πρὸς ἑμὴν, ἢ εἰς τὴν ἐμὴν, ἢ εἰς τὴν ἐμὴν, ἢ εἰς τὴν ἐμὴν





ὅτι, μήτ' εἴα ὑμεῖς ἐξάγειον ἐπορρίμω  
μήτε τοὺς δομικοὺς ἐποδοκιμάζω.

Here we apparently have μή with the  
participle in the apodosis; but the  
participle really contains a separate con-  
dition and hence is negatived by μή.  
For a similar example cf. Dem. Org.  
11. 16.

Thuc. I. 90. 1. Λακεδαιμόνιοι δὲ εἰσδόμενοι  
τὸ μᾶλλον ἡδίστοι ἐν ὄρωσιν μήτ' ἐκείνους  
μήτ' αὐτοὺς ἐπὶ τῷ πόλεμῳ ἐπὶ τῷ πόλεμῳ  
Hence it is most likely due to the  
conditional force of εἴα in the  
apodosis. Cf. also ἐν τῷ πόλεμῳ  
εἴτα ἐν ἑνδύοις, where μή can also  
be explained by the conditional force  
of εἴτα.

With Dem. Hipp. 1. 18, τὸ μὲν καὶ ἐξάγει  
μή πολέμου ὅτι οὗτος ὁ πόλεμος ἐπὶ τῷ πόλεμῳ.











VII.16. ἢ δέ οὐκ εἶδ' τε σὺν δὲ περιτρέχει,

Plat. Apol. 20C is another example of  
ὅτι in what seems to be a conditional  
proposition: ὅτι γὰρ δὴ πού, σου γε οὐδὲν  
ἔτι ἔλπει ἀποκρίσασθαι ἀποκρί-  
νον, ἡγεῖα τοῦ αὐτοῦ λόγου τε καὶ λόγος  
γέγορεν, but the participle really  
states a fact and hence ὅτι, not πῶς,  
is used. Cf. also "well".

Thaet. 63 B. ἢ ἄμην μὲν ἡγεῖν παρ' αὐ-  
τοῖς ἐπαύρους ἡδίκου ἐν οὐκ  
ἐλαττωτέρῳ τῷ δαίμονι. Again the par-  
ticiple seems to have a conditional  
force, but it really states a fact  
and the fact that it is not identical  
with the fact of death is intended.  
"Ego qui non indignor aut quod non  
indignor". Thaet. 193 B. οὐδὲν ὅτι









One reason for placing  $\alpha\lambda\eta\lambda\epsilon\iota$  is that  
it most frequently appears in the  
language with the participle which  
is virtually conditional.

We must distinguish at the outset  
the concessive from the indicative  
participle. Theoretically this is very easy  
to do, for the indicative participle is  
an affirming fact, and leaves the thing  
as it is, while the concessive participle  
affirms action and leaves the  
consequence in question. Practically, however, it  
is often very hard to distinguish them,  
especially where  $\mu\eta$  may be due to  
the influence of the principal sen-  
tence. For example take the text  
 $\epsilon\pi\epsilon\iota\ \kappa\alpha\iota\ \tau\omicron\ \epsilon\kappa\epsilon\iota\ \mu\alpha\rho\tau\acute{\upsilon}\rho\omicron\varsigma\ \sigma\delta\alpha\iota\ \mu\eta\ \pi\omicron\tau\epsilon\iota$

Gildersleeve, Justin Martyr.



ἡ πικρία ἐγγίζει. Here the participle is  
undoubtedly adverbial, and πὶς depends  
on the infinitive clause which the  
participle belongs to. So Soph. *Tr. 1000*.  
ἐξ ὧν ἐκείνη πικρὰ καὶ ἄγρια καὶ  
ἀφροσύνη, καὶ πικρὰ καὶ ἄγρια ἐστὶν ἡ  
ἐλπίς. The participle is adverbial and  
πὶς as before depends on the infinitive.  
Elmslie says "adverbially" but πὶς is  
always connected with ὅτι in classical  
Greek.

Isoc. I. 24, ἐν πὶς δεόμαρος τὸ δεῖν  
ἐπιδέσθαι. Here the participle might  
be regarded as concessive, since it  
is a more universal name, but πὶς  
might just as well depend on the  
condition. Thus and similar instances  
we have classified under the head of  
adverbial clauses, though not exactly



We take up here only those participles  
that seem to be more truly concessive.

(Another class which all the gramma-  
ticians place under the head of the concessive  
participle is illustrated by Euripides

γυνικὴ πείδου μηδὲ τῶνδ' ἄνδρῶν  
8100

and Aristophanes, Acharnians, 222,

καὶ γὰρ ἔχουσιν καὶ  
μὴν οὐ γὰρ οὐκ ἔστιν ἐν τῷ δόξῳ  
ὅπως φαίνεται, strictly speaking the par-  
ticiple is not negated and must  
be defined as the concessive and  
other examples are Sept. Epist. 1047.  
Eurip. Orestes, 20 (parodied by Lucian  
Achar. 895), Antiphon v. 16, Dem. x/x...

A particle is frequently used to bring  
out the adversative or concessive  
force of the concessive participle.





Those generally employed are καί, καί, and καί. Of these καί is always construed with οὐ and the participle connected with it must be adversative. καί ταῦτα is also generally found with οὐ, but μή is sometimes used. cf. Aristoph. *Plutus* 62.

καί ταῦτα μὴδὲν ἐξενάγκοντ' οἰκοδεῖν.

Isaevs X. 23. εἰ μὴδὲ τὸν τῆς μητρὸς κληρονόμους, καί ταῦτα μὴδὲ ἐχόντων τούτων ἐπενάγκειν παρ' οἷου ποτ' εἰδένους.

In both of these cases μή might depend on the principal sentence.

With καί, however, μή is more frequently found as a participle, and the construction is more evident. So Soph. *O.C.* 666.

ἐπεὶ δὲ καμῶν μὴ παρόντος οἰδ' οἶον



ἰούριον φυλάττει ὁ δὲ ἑσπερος.

Possibly Anachylus, Sup. 49 belongs here, but the text is uncertain. ὁ δὲ μὲν, ῥέλοις δόντες is the reading of some editors, but others read ἔτι μὲν ῥέλοις, which entirely changes the construction. (This is impossible) Eur. Electra 121, Trag. Sosiphanes 3, Hdt. II. 5, II. 35, VII. 214, Thuc. VI. 16. 5, VII. 63. 3, VIII. 43. 5. Dem. Oges. VIII. 1. De Re Eg. VI. 16, Cintiphon v. 87, Andoc. I. 141, Isoc. XVII. 27, XVIII. 21, Dem. VI. 54, Dem. XXII. 18, XXIII. 163, XXXVII. 18, LI. 7 (LI. 28), Eps. II, 12, Plat. (Alcib. II. 139E).

In the passages underlined the participle forms part of a clause that demands μὲν but in the other cases the cause of μὲν must lie in the finite verb itself. It is for the same reason that ὁ δὲ is used in the first clause of the sentence.



the same construction. But the force  
does also very much depend on the position  
of the participles itself and not  
on the form itself.

It is occasionally found in this  
construction, owing to the influence of  
classical examples. The Homeric *ἐπεὶ* and  
*ὅτε* are also used in this way. See  
Sappho I. 24,

ἰσχύως φιλόεσι κῶκ ἐθέλοισα

<sup>10</sup> Theognis 392 and 1343.

In the following passages the form  
is used but the participles seem to  
have a concessive force. Plato *Torgos*  
ἐπεὶ δὲ οὐκ ἔστιν ἀνθρώπων οὐδὲ θεῶν  
καὶ μηδένος ἐμποδὼν όντος, αὐτοὶ εὐ-  
νοίᾳ ἀντιθέσθαι βούλονται.  
Dem. 5. 122. ὅτι καὶ κακοπραγίας ἐπὶ  
ποικίλῃ. καὶ δὲ τὴν ἐν δυνάμει καὶ ἐν



οὐκ ἄν χρᾶσι, μηδὲν ἄλλο ἐγκαλᾷ τῇ  
καίρῳ; This would not be optional  
as conditional or generic.

3. The participle is variable with respect  
to the next, because of the independent  
participle with respect to the generic  
participle or that — without the condi-  
tion of reference — first would not  
appear in the form of a participle  
or a general relative sentence.  
The participle generally has the article,  
but the article is not absolutely ne-  
cessary to being used to generic form  
as we shall see later. The presence  
or absence of the article, <sup>however,</sup> enables us to  
find the class into which it belongs.





not categories. Let us take up first those in which the article is expressed.

This class is the most numerous of all and embraces not only the most familiar but the exception of the body there at each number.

It is also frequently found with the article in the plural as in the words *children* and *men*. The distinction between the two, however, is generally obvious, namely when we are used a definite person or set of persons is referred to, but when *men* is employed the reference is to an indefinite class.

The first instance of the occurrence of the article in the plural is found in the *Book of Daniel* 12:1. *Many* of also *the* *sons of men* who thus marks a distinct address on *the*.

<sup>x</sup> of *Gildersleeve*, *Binder*, *Intro* p. 3



The lyric poets furnish, but one other example, and that from the Catapoda  
 is rather poor. In all cases, these  
 works found in the Unacrontra and  
 the Unacrontra have not been  
 included on account of the man-  
 fastly late origin of these works.

The dramatists do not ~~even~~ properly  
 but it abounds in prose, not really  
 in the ~~unacrontra~~ state.

The following table shows the ~~unacrontra~~  
 the construction.

Authors		Authors		Authors	
Homer	—	Sophocles	14	Thucydides	119
Hesiod.	—	Euripides	23	Xenophon	117
Thucydides	1	Tragic Men.	3	Orators	322
Virgil	1	Aristophanes	3	Plato	367
Timotheus	1	Comic Men	5		
Aeschylus	6	Herodotus	101	Total	1000



The character of the construction is an  
epic poetry, at a small use in lyric and  
dramatic, and its frequent use in  
the philosophical works of Xenophon  
in the states, and Plato seems to point  
to the fact that it belongs to the  
the very highest of the language  
near to that of every day life, but rather  
to that of argument and philosophy.  
A few passages that present points  
of special difficulty and interest  
may now be mentioned.

See Plato C.R. 347. — *Ἐν τῷ*  
*ὁ μὲν δὲ ἰδὼς Ὀδυσσεύς, ἔκπεσσε νῆα,*  
This example of the participle with *μὲν*  
has been the subject of much dis-  
cussion. But is more correctly  
explained as generic with concessive  
force. So Whitaker, *Gram. Gr.*



Phil. Soc. 1886 b. 7, whose explanation is

Millman, Cambridge Univ. 1886, p. 100, who  
says that the participle has a causal force.  
A good number of examples can be  
adduced in which the participle  
is used with a definite antecedent,

e.g. Eurip. Iph. Aul. 384,  $\bar{\epsilon}\gamma\omega - \delta \mu\epsilon\gamma\alpha\lambda\alpha$ .

Or Soph. Mach. 102,  $\delta\epsilon\iota\chi\epsilon\iota\sigma\theta\epsilon$ .

Still more examples can be adduced from

I. 11. III. 12. IV. 14. V. 15. XIX. 207, XXVII 8,

XXVII 27, XLV 38. In most of these the an-

tecedent is the personal pronoun.

Again notice Soph. Antig. 471.

$\chi\omicron - \lambda\upsilon\phi\alpha \gamma\grave{\alpha\rho} \bar{\epsilon}\nu\eta\kappa\alpha\iota \kappa\alpha\tau\alpha\kappa\tau\epsilon\iota\nu\alpha\iota \kappa\omicron\epsilon\iota\varsigma$ ;

$\chi\omicron\rho\iota$   $\bar{\epsilon}\nu\eta\kappa\alpha\iota \kappa\alpha\tau\alpha\kappa\tau\epsilon\iota\nu\alpha\iota \kappa\omicron\epsilon\iota\varsigma$ .

The  $\gamma\grave{\alpha\rho}$  implies a logical condition, a

consequence of the previous statement.









an actually nothing<sup>+</sup> and as the  
reference here is evidently to the dead,  
perhaps οὐκ εἶναι would be better than  
nothing, although both Vossloff and  
Benedict read the latter of the two.  
I think neither is a good translation,  
both of which refer to the dead.  
(Christoph. Eccl. 115.)

Τεινὸν δ' εἶπεν ὃ μὴ ὑμπερίβη-  
σθαι καὶ καταναίεσθαι καὶ  
καταστῆναι, ὡς οὐκ ἔστιν οὐδὲν  
οὐδὲν καὶ οὐδὲν καὶ οὐδὲν καὶ οὐδὲν  
4, τὴν - οὐ διάλυσιν, II 95.2 τὴν οὐ κα-  
ταναίεσθαι, V 95.2, τὴν - οὐκ ἀπόδο-  
σιν, τὴν οὐκ ἐξουσίαν, VII 94.6, τὴν - οὐκ ἐστὶ  
καταναίεσθαι, also Plato Laws x 1196b C, τὴν

<sup>+</sup> cf. Jiddarsleeve A.P. 1.56, Postgate. Trans.  
Camb. Phil. Soc. 1886 p. 11.



μὴ ἐκρίσιν. Vostokh l.c. thinks that  
the distinction between ἐν and μὴ is  
a merely an arbitrary one, resting  
on the nominative case to avoid  
confusion. But in the oblique cases, where  
such necessity does not exist,  
I think from the passage from  
Plato is apparent that the same  
distinction would have been avoided by  
the use of μὴ. Doubtless it is not  
likely that Vostokh would  
deliberately avoid the  
distinction, nor can we  
with certainty what he would have  
said with the same  
meaning. In all probability, however,  
it would have been to the same  
he wished to negative the proposition  
not to however the negative of the  
proposition which he intended



not connected with the main clause.

Il. 16. 94. ὁ Δαρῖος αὐτὸς ἐχόμενος  
τῆς προφάνιος καὶ σπρέφου τῆς Ἑλλάδος  
τοὺς μὲν δόντας αὐτῷ χῆρ' ἑκαὶ ὕδαρ.

Here *ἔχων* when we have already had occasion to notice that *ἔχων* is of the irregular, we not improbably say that *ὄν* would be better than *μὲν* since it refers to a past action and *ἔχων* cannot denote an indefinite class. But in I. 64 we have a similar passage and *μὲν* is chosen there.

*ἔχων* merely conforms to the general tendency of the language which we are apt to associate with the earlier dialects.

Commenting on Galatians 4. 15 *ὅτι ἔχων*  
*γὰρ τῷ μὲν εἰργασμένῳ*, Maetzner says  
that the participle is causal and cites





a number of passages from several  
Greek texts support the use of  $\mu\acute{o}$  with  
this participle. These will be taken up  
later. For the present we can only  
say that the tendency just mentioned  
using  $\mu\acute{o}$  with the relative participle  
would be a sufficient explanation  
of  $\mu\acute{o}$  here even if the generic  
were weaker. Although the phrase  
the door is contrasted with the non-  
door in a generic, not in a specific  
sense. But the use of the generic par-  
ticiple with a definite antecedent  
is possible.

A few passages in which  $\acute{o}\nu$  and  $\mu\acute{o}$   
are used in consecutive clauses may  
now be mentioned. So *Isoc.* xi. 269,  
 $\eta\gamma\gamma\acute{\iota}\sigma\alpha\iota \chi\acute{\rho}\iota\varsigma \tau\acute{\iota}\varsigma \tau\acute{\iota}\varsigma \tau\acute{\iota}\varsigma \tau\acute{\iota}\varsigma \tau\acute{\iota}\varsigma \tau\acute{\iota}\varsigma$   
 $\acute{\epsilon}\rho\omega\tau\acute{\alpha}\varsigma \acute{\epsilon}\iota\varsigma\tau\epsilon \tau\acute{\alpha}\iota\varsigma \delta\alpha\upsilon\mu\alpha\tau\omicron\upsilon\omicron\tau\omicron\iota\varsigma \tau\acute{\alpha}\iota\varsigma \acute{\epsilon}\phi\acute{\epsilon}\rho\epsilon\iota$



μὲν εὐφελούσαις . δὲ ἴν' δὲ τοὺς ἀρῶντας  
ἢ ποιεῖν βουλομένους καὶ τῶν λόγων τοὺς  
μαρτύρους καὶ τῶν πράξεων ὡς μηδὲν, ὡς  
ἐν δὲ τῇ ἐνστάσει . In the former  
case we have only useless works of  
man's refinement, while in the latter  
case we have a contrast between man  
and a useless class of deeds in the  
history of man's history.

Again see Aeschines I. 107. τὴν πόλιν ἐ-  
βλησε λαμβάνων παρὰ τῶν οὐ δικαίως  
ἐπὶ τῇ πόλει . καὶ τῶν οὐ δικαίως  
ἐπὶ τῇ πόλει τοὺς μηδὲν ἡδὲ κηκότας  
show the preceding part of the sentence  
show that we have the latter case  
of contrast between the former.

Lysias 5. 43, ὥστε τοὺς μὴτε οὐδὲν

of the former case.



From various passages it appears that the name of the person in question is thought to be rather difficult to see a reason for the change in the negative. Kuhn, § 11, suggests that in the first case the participle is dependent, in the latter the dependent is referred to the first.

ἔχοντα, ὁ τῶν - μηδέποτε καὶ τὰ τὰν  
 ἔχοντι. Gorgias, 459a, τοῖς μὲν εἰδούιν  
 β. ὁ οὐκ εἰδώς. In these cases it is  
 difficult to see any other explanation  
 for the change - the negative cannot  
 stand in the course of the argument  
 (let us pass) from the general to the  
 particular.

... is a ...

... ..

... ..  
2/1 ... .. has suggested  
... ..

Anders

... of the ...  
The ...  
article is frequently supplied in popu-  
lar ...  
especially in phrases like ἀνὴρ ποιητής.  
The ...  
which explanation of this ...  
... some cases of ...  
... the ...

For example notice ...  
πολυπιδάκμια τ' ἐβλήσαν

οὕτως, ὡς ἄνδρες μήκετι σασάνους.  
where ἄνδρες μήκετι σασάνους =  
οἱ μήκετι σασάνους.  
also Soph. O.C. 73—

...  
Plato Rep. iv. 426D. οἷσι δὴ οἷον τ' εἶναι ἄνδρ'  
...  
... while ...





ἐνδρὸς μὲν δι' ἐπαινον and ἐνδρὸς μὲν ἐν  
ὀσφίῳ as equivalent to ὅσους αὐτὸν and  
by μὲν the participle has a  
distinctly conditional force and μὲν  
could also be accounted for — the  
way.

We see then how large a role the ar-  
ticular participle plays in the history  
of μὲν with the participle. The dis-  
cussion, namely that in which the  
article is lacking is much smaller.  
We may divide the class also into two  
subordinate categories. First that  
in which the participle stands in the or-  
dinary position and hence regularly  
loses the article and secondly that  
in which the participle stands by  
itself and seems not to differ from  
the articular participle.







ποιῶσθε αὐτὴν κατὰ δέξιν τῆς οὐσίας

cf. *How. Mem.* I. 6.5

τοῖς μὲν λαμβάνοντες

πρῶτοι ἀναγκασίον ἔστι ἀπεργάζεσθαι --

οὐδὲν δὲ καὶ λαμβάνοντες εἰς αὐτὴν

ἀναγκασίον

in taking μὲν λαμβάνοντες as generic

although it would also be correct

as Conditional. cf. *ib.* I. 6.6. *Hell.* vi. 1. 111

*Cy.* vi. 38. *How. Mem.* I. 6.5

*How. Thuc.* I. 118, 2, ὅστες μὲν καὶ πρὸ τοῦ

μὲν καὶ πρὸ τοῦ

*How. Mem.* IV. 8. 5. Show how far the

Greek is from the generic

οὐχ ὁρᾷς ὅτι οἱ Ἀθηναῖοι δικάσταί πολ-

λοὺς μὲν ἢ ὅτι μὲν δὲν εἰδικότες ἀπέκει-

νεν. *How. Postgate* l.c. p. 55, explain,

the Athenians as being against the

τῶν μὲν δὲν εἰδικότες / which



to be satisfactory - (An example sim-  
ilar in all respects is Dem. LV. 20 το-  
εἰσπεσὸν ἔδωκεν ἐβλάψα - πολλοὺς μὲν  
ἐνδεδυμένους ἡ δὲ αὐτὴ περικλυτὴ καὶ  
καλὴ καὶ ἡρώδης καὶ ἡ ἀνδραγαθία καὶ ἡ  
καὶ ἡ δεινότης ἐῖς τὸ γενῶν. Lucan. vii. 808 D,  
καὶ ἀνὰ τὴν ἀνδραγαθίαν καὶ τὴν  
καὶ τὴν ἀνδραγαθίαν. ib. xii. 951 D, φεόμαρος οὐδὲν  
καὶ τὴν ἀνδραγαθίαν καὶ τὴν ἀνδραγαθίαν

These examples are not quite  
as clear as the others, but the first  
two at least seem to be genuine.

Passages like Eurip. Hec. 984

καὶ τὴν ἀνδραγαθίαν καὶ τὴν ἀνδραγαθίαν  
καὶ τὴν ἀνδραγαθίαν καὶ τὴν ἀνδραγαθίαν  
καὶ τὴν ἀνδραγαθίαν καὶ τὴν ἀνδραγαθίαν

may also be classed here, but more  
much as in such cases as these.





In addition to these particles that are used in the predicative position, we have also a second class in which the particles stand by itself and yet have the negative use just like the copulative particle. The same particle joining the article is often not at hand. Indeed we sometimes find the particle with the article used side by side with itself without.

The total number of these participles  
without the article is not large  
compared with those that have it.



but they are sufficient to show that  
the relation is generally true and  
not absolutely necessary to bring out  
the generic relation.

Examples are: Eurip. Iphigenia. 433,

ἑλπίς δ' ἔκ γε πλουσίῳ δόμων  
λαβῆν τι κούταις· ἔκ δ' ἔ' μὲν ἔχοντων βίον  
οὐδ' εἰ δέλοιν, ἀφ' αὐτῶν ἔχουσιν ἔν.

It would be easy to supply δόμων  
here, which would be an example  
which would be similar to those that pre-  
cede. ib. (Rheims, 904.)

ὅσοι προσήκει μὲν γένους κοινανίαν  
ἔχοντι, καὶ γὰρ τὸν τὸν οἰκτιρῶ γένος

Thuc. Cy. I. 6. 6, οἷός σε δέχοντα, εἰ  
ὡς οὐδ' ἔ' δέμης εἴη διττῶς καὶ πρὸς τῶν  
θεῶν ἰπταύειν μὲν μαδόντας εἰσπορᾶ  
χόντας νικᾶν, and below μὲν ἐπιστορᾶ







Plato, as one who does not know,  
"He may not avoid the name of  
of Socrates who avoids categorical  
statements." Campbell of Phaedrus,  
264 B, where Socrates is also speaking.  
ἐπὶ μὲν γὰρ ἔ' ὅ γε ὡς μὲν ἐ' ἰδ' ὅτι,  
and further Crat. 400 E & 401 D,  
where, however, μὲν might depend on  
the principal verb - But in these cases  
also Socrates is the speaker and the  
participle could easily be taken  
as passive.

In the Sophists and the Parmenides  
and certain parts of the Republic we  
may frequently find μὲν ὡς ἔ' ἰδ' ὅτι  
&c. In many cases we can see a con-  
ditional form sufficient to explain  
μὲν, but in others such an explana-  
tion seems impossible and we





to suppose that  $\mu\eta\delta\epsilon$  is  
or else that Plato for the sake of the  
appearance is led to have the predic-  
cate in the same verbal form as the  
adjectival part of the subject. Such the-  
ses. On some appearances there is  
the use of  $\mu\eta\delta\epsilon$ . (Oxford Hellenistic  
459-60 pp. 140-7) For an example of the  
lost use see Plato, Sophist 258 C,

ἄσπερ τὸ  $\mu\eta$  καὶ ὃν  $\eta\eta$   $\mu\eta$  καὶ ὃν, οὕτω  
δὲ καὶ τὸ  $\mu\eta$  ὃν καὶ τὸ αὐτὸν  $\eta\eta$  τε καὶ  
ἔστι  $\mu\eta$  ὃν, also Timaeus 38 B, τὸ  $\mu\eta$   
ὃν  $\mu\eta$  ὃν εἶναι, f. also such expres-  
sions, ὃ ἂν  $\mu\eta$  ἔσ in (Par. 162 D, 163 a,  
164 C).

Examples of the conditional use have  
been included under that head.

The following are examples of the  
use of  $\mu\eta$ . οὐ γὰρ  $\mu\eta$  ποτε τοῦτο δεῖξαι, f.



ἔτι καὶ μὲν ἐόντων. This is a quotation from  
Parmenides, an examination of the frag-  
ments of whom reveals but one other  
similar example, namely ἐόντων ἐόντων καὶ  
ἐόντων ἐόντων καὶ. Other passages from  
the Parmenides are 238a, 245e, 262c,  
263d, from the Republic, v. 444a, 445b.

In the Phaedrus alongside of ἐόντων  
we frequently find ἐόντων ἐόντων  
used in a generic sense, although in  
a majority of cases the participle forms  
part of a clause depending on ἐόντων  
or the verbal form for which it may  
possibly have influenced the usage.

cf. 224c, λέγει γὰρ ὡς χαριστέον μὲν  
ἐόντων ἐόντων ἐόντων. 235b καὶ  
ἐόντων ἐόντων ἐόντων ἐόντων ἐόντων  
ἐόντων ἐόντων ἐόντων ἐόντων ἐόντων



must depend on the force of the per-  
iphras 333E, 341A, 343D.

It may be worth while to note that  
none of these examples occurs in the  
Lysian school, while the articles  
familiarly occur, several in a suc-  
cession, in the other orators, in  
the form without the article, which  
we may have here a slight proof of  
the genuineness of the speech, or at  
least of Plato's close imitation of  
Lysias' style.

Other examples of the genuine periphrasis  
with  $\mu\eta$  without the article are -  
Rep. I. 332E, (both with and without the  
article), iv. 420B (adjective) v. 577A, 577B,  
iii. 468B, vi. 494B, (adjective and noun).  
μαδὺν  $\mu\eta$  μαδόντος, καὶ δ γυμνασάμενος



του μὲν γε γυμνασίου, π. 11

The following examples may be included here, but the clause in whole demands μὲν though are less convincing than the preceding ones.

μὲν τε δαδραμῶν μὲν τ'

εἰργαμῶν τε αὖ πρότεροι.

Dem. Cyt. vii. 11. εἰ δ' ἐγ' ἔφην, τόμος τεδείξω

μὲν εὐδοκίοντες μὲν πεινῶν καὶ μὲν πίνοντες

μὲν δειψῶν καὶ εἰ, Stroph. vii. 8, Dem. Prom.

10. 11. μὲν πὲν προδόντες μὲν πῶς

σδοι. Plato, Soph. 237E, 238 B.C, Rep.

377E, Laws xi. 916C.

4 - Μὲν οὖν with the Participle.

The principal Greek literature there are eight passages in which μὲν οὖν is combined with the participle.





We need to understand the connection we must go back to in order to find the first root, as the order of development would have been going on with the first root, on on with the infinitive, and lastly on on with the perfect. Under the first Root it is used of an after-loaded negative chiefly with the subjunctive after use of first on and quote later on, also any present on form, for example. From this we can see that the infinitive, which is only used after a negative or negative idea, and, at first, only in derivative language. It represents on on with the infinitive taken up into another oblique but negative being preserved to show the derivative nature of the infinitive.



of *Arctostaphylos* (C. & C.) v. 4. || my friend's copy  
F. & S. Jellicoe, Appendix to *Soph's* OR. p. 221



been made by Whitelaw, Trans. Camb.  
Phil. Soc. 1886, p. 25 ff. In the 18th edition  
of the Cambridge edition of the  
I. E. the construction first appears  
in Lefkocles C. K. 13.

δυναμικός γὰρ ἐν  
ἐὶν τελέει μὴ ἐν κατεκτίρωι εἶναι.  
— ἐν μὲν κατεκτίρωι.  
i. e. 221 — ἐν γὰρ ἐν μακρὰν  
ἐκτετακτοῦ μὴ ἐν ἐκτετακτοῦ  
cf. Jell. l. c. and Goodwin, § 511, "the latter  
translates: 'for I should not be a expert  
on the track, if I were attempting to  
have it alone, without a clue.' Thus,  
supplying another protasis which we  
allow also.

ἡκιστα γὰρ οὐκ ἐν μὲν



μή οὐκ ἐν ἑνὶ ἐπὶ ἑνὶ ἔχει ἔ. ε.

There is an irregularity here also, as  
 οὐ καὶ ἔ. is virtually positive, not nega-  
 tive of Jobb & Kühner § 516. S. 118; the  
 latter thinks it should not be classed  
 with the other examples, but with  
 such as οὐκ ἐπὶ ἑνὶ ἐπὶ ἑνὶ ἔχει  
 see comment on N. 57

121 ἐμπροσθεν τῶν ἐκείνων ἀνδρῶν  
 μή οὐκ ἐπαρβύδωσαν τοῖς ἔργοις  
 τοῖς ἐκείνων

ib. VI. 4. καὶ παρὰ δόξαν μὴ οὐδὲν τοῖς  
 γένειαι ἐπαρβύδωσαν καὶ οὐκ οἶον  
 ἦν οὐκ οἶον ἐκείνων ἐκείνων  
 οὐκ οἶον ἐκείνων ἐκείνων. (Heide thought  
 οὐκ οἶον ἐκείνων ἐκείνων)

ib. VI. 106. 3. μὴ οὐκ ἐκείνων  
 ἐκείνων μὴ οὐκ ἐκείνων ἐκείνων





"they should march out on the  
 ninth day (and thereafter) until the  
 moon should be full." (ἐὰν μὴ αὐτῶν  
 ᾗ)

...  
 λαβόντες, ἵνα ἴσῃς λαβόντες οὐδ'  
 ἔν εἰς μὴ οὐ συνειδὼς ἐαυτῶν συκο-  
 φασίουσι. - εἰ μὴ συνήτε.  
 (Plat. Lysis 212 D), οὐκ ἔρ' ἐστὶ φέρον  
 ἢ φέδουσι οὐδ' ἐν μὴ οὐκ εἰσιφιδόν.  
 - εἰ μὴ εἰσιφιδόν.

...  
 γεγώς μὴ οὐ τέχνην μοδὰν δύναιτο  
 εὐφελᾶς ἵππῃ τὸν βίον = εἰ μὴ μάταιον  
 We see then that with the exception  
 of the participles (cf. V. 106, 3) these participles, as well as  
 may be explained ...



any undue straining of the language. It is hardly necessary, therefore, to seek a remote explanation, as Whittaker does, when one is so near at hand.

Two other passages in which  $\mu\eta\delta\epsilon$  is used with nouns or adjectives are

$\mu\eta\delta\epsilon\ \iota\upsilon\chi\acute{\alpha}\nu\ \epsilon\upsilon\chi\acute{o}\tau\omicron\tau\epsilon\ \mu\eta\delta\epsilon\ \iota\omicron\tau\eta\ \nu\acute{\alpha}\mu\eta\ \delta\iota\alpha\phi\acute{\epsilon}\rho\omicron\iota\tau\alpha$ .

Exempl. XIX. 123.  $\chi\alpha\lambda\eta\sigma\iota\ \lambda\alpha\beta\acute{\epsilon}\iota\tau\epsilon\ \epsilon\iota\ \epsilon\iota\varsigma\ \phi\alpha\kappa\acute{\epsilon}\iota\omega\iota\ \pi\acute{o}\lambda\epsilon\iota\varsigma\ \mu\eta\delta\epsilon\ \epsilon\upsilon\chi\acute{\rho}\omicron\tau\epsilon\iota$ .

S. *Plaut. Terentium*

There still remain to be discussed a few passages which either on account of the nature of the text or of the peculiar nature of the participle, themselves, could not



be claimed elsewhere.

The Homeric Hymns were composed at different times, but they all doubtless belong near to the epic age, and they are epic in their avoidance of  $\mu\eta\iota$  with the participle. The only example noted

in the Hymns is  $\mu\eta\iota\delta\omega\iota$   $\epsilon\iota\rho\epsilon\iota\kappa\epsilon\iota$   $\kappa\alpha\phi\acute{o}\varsigma$   $\psi\kappa\acute{\alpha}\lambda\alpha\varsigma$

line and this prevents us from deciding as to the true nature of the negative. It appears however to be a late form. The Hymns are late poems and cannot be regarded as a group of early poems.

The *Patrochomymachia* belongs to a later date than the Homeric Hymns and by some is even thought not to belong to the classical period.



all. Now next example of  $\rho\acute{o}$  with the acci-  
table in it in line 235.

$\phi\epsilon\chi\alpha\rho\alpha\gamma\ \delta\epsilon\ \epsilon\gamma\gamma\omega\tau\epsilon\ \alpha\rho\alpha\tau\ \pi\alpha\rho\iota\ \mu\epsilon\gamma\alpha\lambda\alpha\ \mu\epsilon\tau\epsilon\iota$   
 $\kappa\alpha\iota\ \beta\epsilon\lambda\epsilon\ \mu\pi\alpha\sigma\tau\alpha\sigma\alpha\sigma\ \mu\epsilon\tau\epsilon\omega\ \gamma\acute{\alpha}\iota\eta\varsigma\ \epsilon\pi\epsilon\phi\epsilon\lambda\alpha\gamma\alpha\varsigma.$   
 $\mu\epsilon\tau\epsilon\omega\ \gamma\acute{\alpha}\iota\eta\varsigma\ \epsilon\pi\epsilon\phi\epsilon\lambda\alpha\gamma\alpha\varsigma\ \pi\epsilon\rho\iota\omega\ \gamma\acute{\alpha}\iota\eta\varsigma\ \epsilon\pi\epsilon$   
 $\beta\eta\tau\alpha\iota,$  but in Classical Greek  $\mu\epsilon\tau\epsilon\omega$  is  
-  $\pi\epsilon\rho\iota\omega$  is only found in clauses  
which of themselves take  $\rho\acute{o}$  (except  
and this is not the case here. There  
is, however, another reading which  
differs from the majority of  
MSS. examined by him and which entirely  
changes the construction - namely  
 $\kappa\alpha\iota\ \beta\epsilon\lambda\epsilon\ \mu\pi\alpha\sigma\tau\alpha\sigma\alpha\sigma\ \mu\epsilon\tau\epsilon\omega\ \gamma\acute{\alpha}\iota\eta\varsigma\ \epsilon\pi\epsilon\mu\beta\alpha\iota\ \epsilon\gamma\gamma\omega\tau\alpha\iota.$   
This seems to suit the general char-  
acter of the poem better than the  
others.

(Cyclops, Septem. 436 -

$\epsilon\iota\varsigma\ \delta\epsilon\ \epsilon\gamma\gamma\omega\tau\alpha\iota\ \kappa\alpha\tau\alpha\ \mu\epsilon\tau\epsilon\omega\ \gamma\acute{\alpha}\iota\eta\varsigma\ \epsilon\pi\epsilon\mu\beta\alpha\iota\ \epsilon\gamma\gamma\omega\tau\alpha\iota.$





terrell makes in p. 105. (ἐν ἐπὶ, ὅπου,  
but Talley's explanation is perhaps  
better, namely, "the not trembling is  
regarded as a condition of withstand-  
ing the beautiful foe, i.e. no one  
does tremble will meet him". It com-  
pares Eurip. Heracles 533 and Iuc.  
viii. 11, which are, however, more  
plainly conditional than our pre-  
sent passages. See Jebb to Soph. C. C.  
Ibo, who adopts a similar explanation  
of a different passage there - it  
might possibly depend on the neg-  
ative character of the question.  
Soph. C. N. 54.

ἐπὶ τοῦ ἐν ἐπὶ τῷ ὅρῳ  
ἐπὶ τοῦ ἐν ἐπὶ τῷ ὅρῳ  
It is possible to take ἐπὶ τῷ ὅρῳ  
together as condition.



with conditional force. But as this  
is not the case, the influence of  
the particle is not conditional.

with ἐπὶ, and making the participle  
merely exegetic. In this case  
μὲν is really superfluous and is due  
to the tendency to repeat it after negative  
ideas. cf. Kühner § 516, 5. 4. 5.

In D.N. 1530, μὲν is due to the influence  
of the πρὶς ἑν clause.

ἐπεὶ τοῦ βίου καὶ τοῦ μὲν ἐν ἑνί καὶ ἑνί.  
Antigone, 1042.

ἐν τῷ μὲν καὶ τοῦ μὲν, ἐν τῷ καὶ ἐν  
ἐν τῷ καὶ τοῦ μὲν.

Ellendt cites μὲν ἐν τῷ καὶ ἐν τῷ  
of μὲν with the participle, but ἐν τῷ  
μὲν, though separated, must be



Philochorus 171. εἰς ἄνωρον ἔχων, ὥτως  
μηδ' αὖ κηδομένης φροῦδον  
μηδ' αὖ φρονιόφας ὅμην' ἔχων  
 1058

The force of  $\mu\eta$  is much discussed here.  
 Jebb makes it generic with causal  
 force, Ellendt says "non tamēn  
 καὶ αὖτε ἰσχυρὸς ἔστιν ἡ ἀντιθέσις."  
 But this wrong use of  $\kappa\alpha\iota\alpha\upsilon\tau\epsilon$  has been  
 already mentioned. Kühner, § 515. 3.3,  
 takes the participle as causal, pure  
 and simple. It seems to me that the  
 mental emotion expressed by  $\epsilon\iota\varsigma\alpha\pi\omega$ ,  
 and the indirect question by  $\omega\varsigma$ ,  
 may account for the negation.  
 ib. 935 =

$\omega\varsigma$   $\mu\epsilon$   $\delta\eta$   $\tau\omega\varsigma$   $\mu\upsilon\eta\sigma\sigma\iota$   $\alpha\delta$   $\epsilon\pi\alpha$   $\alpha\lambda\lambda\iota$ .  
 (Again we have a difficult negation)



and scholars vary in their views  
on the force of the generic in Latin  
syntax, and even of purpose. See  
Lien p. 295, as purpose or generic,  
"wie in der absicht oder weil eines  
die nicht will" etc. as unexpressed  
(Lien, p. 270, says it is surprising  
even for Sophocles. I believe the  
generic force is sufficient to account  
for μὴ, cf. Lien. Gr. I. 3. 8, τὸν Κίον  
ἐκείνου καὶ τὸν αὐτοῦ καὶ τὸν αὐτοῦ  
ἐκείνου ἐκείνου.

Example of the generic.

Example of the generic.  
The participle here seems to be purely  
adversative - "of whom, though not seen,  
a shadow was seen."





The negatives could be  $\epsilon\upsilon$ . These closing lines are bracketed by many editors and we seem to have here an evidence of later authorship.

The epistles of Archimedes are universally recognized as spurious and the text is in places so mutilated by some anomalous uses of  $\mu\acute{\upsilon}$  of  $\chi.\alpha.$   $\delta\iota\alpha\tau\epsilon\lambda\epsilon\iota\sigma\tau\alpha\iota\ \gamma\alpha\rho\ \epsilon\pi\iota\sigma\tau\alpha\iota$   $\pi\alpha\lambda\lambda\acute{\alpha}\varsigma\ \epsilon\pi\iota\sigma\tau\alpha\varsigma\ \alpha\upsilon\tau\omicron\upsilon\ \tau\epsilon\lambda\epsilon\iota\alpha\ \kappa\alpha\iota\ \mu\epsilon\tau\alpha\delta\epsilon\upsilon\sigma\sigma\epsilon\upsilon$   $\mu\epsilon\tau\alpha\delta\epsilon\upsilon\sigma\sigma\epsilon\upsilon$   $\epsilon\pi\iota\ \delta\eta\lambda\alpha\ \alpha\upsilon\tau\omicron\upsilon\ \mu\epsilon\tau\alpha\delta\epsilon\upsilon\sigma\sigma\epsilon\upsilon$   $\epsilon\pi\iota\ \delta\eta\lambda\alpha\ \alpha\upsilon\tau\omicron\upsilon\ \mu\epsilon\tau\alpha\delta\epsilon\upsilon\sigma\sigma\epsilon\upsilon$   $\gamma\upsilon\mu\mu\alpha\varsigma\ \mu\acute{\alpha}\lambda\lambda\alpha\iota$ . The participle is purely circumstantial and  $\epsilon\upsilon$  would be expected. Again in § 6 of the same letter the expression is  $\delta\epsilon\iota\chi\omicron\upsilon\sigma\alpha\iota\ \epsilon\upsilon\varsigma\ \mu\epsilon\tau\epsilon\upsilon\ \alpha\upsilon\tau\omicron\upsilon\ \kappa\alpha\iota\ \kappa\epsilon\iota\sigma\tau\epsilon\upsilon$   $\delta\epsilon\iota\chi\omicron\upsilon\sigma\alpha\iota\ \epsilon\upsilon\varsigma\ \mu\epsilon\tau\epsilon\upsilon\ \alpha\upsilon\tau\omicron\upsilon\ \kappa\alpha\iota\ \kappa\epsilon\iota\sigma\tau\epsilon\upsilon$ . Here again  $\mu\acute{\upsilon}$  is unjustifiable unless we explain it as genuine as in the Sophoclean passage treated



again - Ἐπει. vii. 4. ὅτι οὐ δὲ τῶς εὐρέως, ὡς  
πρόσχευσε δορυφόρους δὲ  
καὶ μὴ δέλαιες ἐκπολέσασθαι οὐδὲν δαίδο-  
ρῶνται ἡρώς. μὴ cannot be de-  
fended here, unless we take it with  
the following infinitive. Ἐπει. vii. 3  
ὡς δὲ δόρυφόροι οὐκ ἔστιν εἰς πᾶν  
πᾶν λαβεῖν ἔχοντες χρήματα, μὴ δὲ  
This example is the more surprising as  
we have had occasion to notice that  
this subjunctive ὡς invariably takes  
on a form of the 2nd future tense  
when the infinitive is not present  
μὴ, and frequently even then.  
Plat. Philoebus. 100. εὐκοῦν τὰ δόρυφόροι  
ἐκπολέσασθαι οὐδὲν δαίδο-  
ρῶνται ἡρώς. ὡς δὲ δόρυφόροι  
ἐκπολέσασθαι οὐδὲν δαίδο-  
ρῶνται, φρόνησις δ' αὖτις ὡς ὡς  
μηδὲ τὸ οὐκ ἐκπολέσασθαι ἔχοντες.



We may take the participle as equivalent  
to *ἐπεὶ* would be sufficient or primary  
in the text. *ἐπεὶ* is the participle *ἐπεὶ* in  
2. 133.

Περὶ δὲ ἑλάνης, (Περὶ τῆς ἑλάνης; 135a. ἡ ἑλάνη ἡ-  
σχυρόμενος, ὡς περ' ἐφ' τοὺς μυροῦντας ἑλάν-  
ρος, μὴ ἔχουσιν εἰναι τὰ ἄλλα δένδρα  
ἐν τῇ τοῦ ἑλάνης. The *μὴ* must be  
taken with *εἰναι*. cf. Thuc. vii. 50. 3,  
μὴ φαίνεται γὰρ ἄξιον φερέσθαι, Dem.  
XXI. 205, XXXVI. 48.

In the following passage, from the  
same work, we have the same  
construction of the participle.

v. 795c, ἡ δὲ ἑλάνη ἡσχυρόμενος ἐπὶ τῇ  
μεγάλει καὶ σφοδρότητι τῶν ὀστέων  
καὶ ἐν τῇ ἀσχυρίᾳ ἐπὶ τῇ ἀσχυρίᾳ τοῖς  
οὖτοις πρὸς βοήθειαν διαφέρει αὐτῇ  
καὶ πρὸς ἐνέργειαν καὶ ἐνέργειαν



ἐξ ἧς καὶ ἐμικρῶν ἐν μεγάλῃ μὲν ἐπι-  
μαρτυρήσῃ, καὶ ἐν ΧΙ. 913 α, ὁμοειρὸν  
δὲ ἄλγεα καὶ ὅτι 715 ἔδειτο μὲν ἰσχυρῶς  
ἐν ἡλικίᾳ καὶ ἐν ἡλικίᾳ καὶ ἐν ἡλικίᾳ  
ἐν ἡλικίᾳ.

We have already noticed under the  
-head of the conditional participle pas-  
sages in which the conditional participle  
is used in a conditional sense. We have seen that it is used in  
a few passages in classical Greek in  
which it is apparently conditional  
in sense. We have seen that  
this is a legitimate construction.  
So Macdyer to Lucian v 65, in





abhebet a Gravocum. cum p's particula cum participio copulata", See also Kühner, § 515, 3.3. Gayler, Particularum Graeci Sermo Negativarum Disputatio, p. 277. and also recently Cook Nelson, L.C. has made a systematic attempt to prove that p's with the causal participle is justified by analogy with the causal relation with

but in examining the passages in question what justification there is for this is gone.

But the causal participle takes its own course and is not always governed by conditions of grammar as the Greeks, Bacchae, 241,

Ἰραοὺς ἰδὺντοὺς καὶ δὲν κακὸς πόλιος γίγναιτο τοὺν οὐκ ἔχοντα.



we must translate "since he has no sense," not "if he has no sense,"

The first passage noted in which  $\mu\acute{\iota}$  is used with what is apparently a causal participle is Thuc. I. 77. 3.

$\text{ὅτι τοῦ πλείονος μὲν περισκόπωνος ἔχουσιν, μὲν περισκόπωνος.}$  gives the ground for  $\chi\acute{\alpha}\rho\iota\varsigma$  and from which we should translate "since." It is possible, however, to see a slight conditional force in the participle. It is not impossible that the participle might be viewed because of the preceding  $\text{ὅτι}$ .

ib. IV. 73. 4.  $\text{ἔοῦχατο δὲ καὶ αὐτοὶ μὲν}$

\* For Hdt. II. 65 see page 133, Thuc. I. 86. 3 for Thuc. I. 115 2 p. 163



ἐν τῷ αἵματι (20. 100, Ἀνδρῶν ἐκπεριῶν). The participle is purely causal here and there does not seem to be any justification for using μὲν. We can only take refuge in a narrow view of the force of ἀνὰ-loc.

ἀνὰ τὴν αἰσθησίν, ἀλλ' οὐκ ἐπὶ τῇ αἰσθησίν  
καὶ ἐπὶ τῇ αἰσθησίν, ἀλλ' οὐκ ἐπὶ τῇ αἰσθησίν  
ἀνὰ τὸ φρονέον ἡμῶν. (Dem. 20. 100)  
apparently unjustified  
ib. VI. 3. 15, οἱ δὲ βέλδοι, ὡς καὶ ἀπὸ τῆς  
δὲ ἐνδοῖας, ἐκ παπλ' ἐχέουσιν ἡμῶν.

Book-Wilson says, "perhaps ἐνδοῖας  
would be read ἐνδοῖας, and  
by a kind of attraction for ἐνδοῖας,  
in which case μὲν would be retained  
and μὲν δὲ ἐνδοῖας might stand for  
οἱ μὲν δὲ ἐνδοῖας.

Dem. XLIV. 28, ἐὰν δ' ἡγήσασθαι δεῖν - ἡμῶν



παράεντα ἔχουσιν, ἔδ' ἔ' ἰ' εἰσπαύου,  
 μὲν ὅντος ἐν τῷ οἴκῳ οἰοῦν, καὶ οὐκ  
 κύριος γινώσκω. Here the participle forms  
 part of the infinitive clause.\*

ἰσχυρὰ δὲ καὶ ἰσχυρὰ καὶ ἰσχυρὰ καὶ  
 εἰς τὴν ἑτέραν ἐκκλησίαν, πῶς δὲ προ-  
 ἴδωσι καλυπτόμενοι, οὐκ ἐνὶν ἐπὶν.

The participle seems to be causal both  
 the *ἰσχυρὰ* and *καλυπτόμενοι* in both  
 of Coleridge V.L. p. 353.

Timaeus Locust 101D and Plato Epinomis  
 981B. are also apparently causal, but  
 are not included on account of the  
 spurious character of these writings.

It is then that the *ἰσχυρὰ*  
 in both cases is causal.

*ἰσχυρὰ* in both cases is causal.

Antiphon II. 65/p. 116. Lycias XXVI. 10 p. 92





causal participle and which do not ad-  
just to the relation in which  
they stand with the antecedent in  
our text, but see (C.G.D.) xii. 520,  
and see also the article in the  
Book-Wilson's article, calls these op-  
erations "negative".

connection with those in which  
and condition meet, whereas he  
easily later writers could be led to  
feel that  $p_i$  was the correct negative  
of the causal participle.

the result of the  
preceding pages in which the inde-  
pendent participle with the  
main clause is presented.



\* From 1860 to 1862



We see then from this table, that just as in the case of the dependent participle, so in that of the independent, the construction is but little used in epic and lyric poetry, but begins to be employed quite freely by the dramatists after the manner of our language common. The two main lines of development are the generic participle with the article and the generic participle with the article.

### Summary

In conclusion let us first unite the two tables on pages 118 and 194 respectively which sum up the dependent and independent uses of  $\mu\iota$  with the participle.



**FOLD OUT**





We see then that we have studied twenty five hundred and twenty nine examples of *pu's* with the participle.

(Of these, about one third (58%) are indebted for the special character of their negative to the principal verb on which they depend, while in the remaining two thirds it is the nature of the participle itself that determines it.) (At the bottom of this latter class we find the conditional transition, although the participle may be classed under the head of concessive and generic in addition to the purpose of transition. When in addition one of the above categories, it can usually be explained by reason of the influence of other circumstances, or of the oblique, or to the retention of the



negative of fact. But very few cases  
of this kind can be explained. The  
explanation cannot be logically  
employed.

Special attention has been called  
to the frequency with which the  
participle is used in the sense in which  
which later writers could be led  
into the habit of using *pro* with the  
purely causal participle.

We ought also to notice under the  
head of the supplementary participle  
the not infrequent use, from Sappho  
down to the 17th century, of the participle  
after words of governing and governing  
words as well as of the object and so on.  
There was also another use of it, and  
the later use of *pro* with the participle  
made possible the use of the participle



(as to the usage of the individual au-  
 thors but little has been said in the  
 preceding pages, chiefly on account  
 of the absence of a suitable basis  
 of comparison, a page of poetry at-  
 tending being more nearly equal to a  
 page of prose. Still we may gather  
 from the accompanying table some  
 point of interest and insight.  
 It shows first the almost entire ab-  
 sence of the construction from epic  
 poetry and the small use in lyric  
 doubtless the same might be said  
 much to do with this infrequent  
 use. But it also shows, probably  
 that in the early literature the pre-  
 scribed class, unusual first to be  
 so great a substitute for the pre-  
 verb as in later times. (See etc.)



... it is not until we reach the  
dramatic poetry, and especially the  
comedy, that we find the participle  
used with any freedom.

Of the dramatic poets, Aristophanes  
is the least. He uses of it only  
the participle. Counting 8000 lines  
for Aeschylus, 10000 for Sophocles,  
16000 for Euripides, and 15000 for  
Aristophanes, the average per 10000  
lines, without counting the exam-  
ples from the fragments, is Aeschylus  
36, Sophocles 61, Euripides 37, and  
Aristophanes 24. We cannot ascribe  
this small use in Aristophanes to the  
participle itself, as by his time it  
had reached its full development.  
It must be due to the simplicity and





average of 18 words.

Of the three orators Demosthenes, the *Stellenika*, has a lower percentage than either Herodotus or Thucydides, while both of the former fall much below the latter.

Demosthenes has an average of 9- per one hundred Thucydides pages, Herodotus 9+, and Thucydides 26, which again compares with the simplicity of the style of the former writers, and the close argumentative style of the latter.

(Of the orators) Antiphon (Thucydides' teacher(?)) has the highest average.

Having 64 examples per one hundred pages, Lycinarchus the lowest with but 9-. The averages of the others are as follows. Ctesiodorus 20, Lycurgus 24, Isocrates 40, Isaeus 30, etc.



maximæ 28, (Cicerines 20, & four quære.  
 Notice that all but Demarceus and  
 Cicero have a higher average than  
 Phucydides, who stands at the head of  
 the historians.

Demophon in his other writings, ex-  
 clusive of the *Unabasis* and the *Hei-*  
*lida*, is more in the *prose*  
 and *logic*, while *Calo* is more  
 38. Thus in oratory and philosophy  
 with the participle reached its  
 point of development.

We have then from the tragic poets  
 a steadily increasing number  
 of the participles with a growing  
 number of variations  
 used and to the variety of con-  
 structions in which they are em-  
 ployed. We can also find in



was very, and very that and I am  
determined that to get into the world and  
and showing the quality of work to me  
I am going to make a name for myself  
and to be a great man and to be  
the first of all with the best of the  
most famous things it has ever  
had and before which they finally  
felt that there was the place and  
the the greatest creation.



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In addition to the articles by Prof. Gildersleeve in the foot notes, we are also deeply indebted to his lectures on the participle and the negatives which it has been my privilege to attend.





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